

1607/1189
Η' ΠΡΟΒΟΛΗ ΤΗΣ ΑΛΗΘΕΙΑΣ:
OR, THE
B U L W A R K
O F
T R U T H.

BEING
A TREATISE of GOD, of JESUS CHRIST,
of the HOLY-GHOST, and the TRINITY
in UNITY, against *Athiests* and *Hereticks*.

By ROBERT BAYFEILD,
Physician in NORWICH.

Πρῶτα Θεός, μετεπειτα Λογός, & πνευμασίην αὐτοῖς Συμφυτα ὧ
πάντα, & εἰς ἐν ὄντα ὁ ἡρώτος αἰώνιον. SERAPIS ad Thulem.

Magna est veritas, et prævalebit.

TERTUL.

Veritas laborare potest, vinci non potest.

HIER. dial. adversus Pelag.

For we can do nothing against the Truth, but for the Truth, 2 Cor.
xiii. 8.

Him that is an Heretick, after the first and second admonition reject,
Titus iii. 10.

God is a Spirit, and they that worship him must worship him in
spirit and in truth, John iv. 24.

G L A S G O W:

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and WILLIAM RIDDLE, the Publishers, at Bar-
ton's-hill, Old Monkland parish. 1772.

READER,

IF in this TRACTATE the quotations of Greek and Latin do offend thee, let them be unto thee as country files; stepping over them thou losest not thy way by them, for their exposition follows them.

Imprimatur,

EDM. CALAMY.



ADVERTISEMENT.

Mr. BAYFEILD's *Bulwark of Truth*, now offered to the Public, was wrote, as we learn from the Author's Preface, in the year 1656; and it is more than probable, was formerly published: But after all the search the Publishers could possibly make, they could not find a printed Copy of the Book. — The present Edition is printed from an old Manuscript; and all possible care has been taken to make it correct: But if it should, on comparison, in any respect differ from any printed Copy that may cast up, the fault must be imputed unto the incorrectness of the Manuscript, and not upon the Editors.

The Treatise itself, contains many excellent and judicious sentiments, on the important topics handled; supported by scripture, reason, and antiquity.—And Mr. CALAMY's *Imprimatur* is a sufficient recommendation to the whole.

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P R E F A C E
T O T H E
R E A D E R.

CHRISTIAN READER,

AFTER I had finished and put forth my ENCHIRIDION-MEDICUM, containing the *causes* and *cures* of all these diseases, which do chiefly affect the body of man, my thoughts ran upon some second work, whereby I might benefit my country: but whilst I was thinking upon what subject to pitch, I happened in the company of certain atheists and hereticks, who, by their blasphemous discourse, quite altered the stream of my intention; and, instead of another physical piece, put me upon these sublime points of divinity: indeed it is a truth, not more deplorable than manifest, that this our island, which may justly contend with the most part of the earth, for the priority of christianism; and might, not many years since, have challenged the garland from the whole of the orthodox, zealous, and sincere profession thereof, hath of late produced,

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and doth, at this unhappy day, suffer more swarms of heretical and athiestical monsters, than any age, than any nation hath been infected with; all such, at least, whose licentious practises, and insolent discourses in publick, do equally declare their wild ambition to be so accounted, as if the only way to acquire the reputation of being transcendent wits, to seem able, with bold and specious arguments to impugn the greatest and most sacred truths: yea, these proud wits, and curious heads, are so extreemly in love with their own shadows, and so highly admire their own conceits, that they despise all the understanding and learning of other men; and, as St. Bernard saith, do think, *Nusquam lucere solem, nisi in cella sua*; 'that all knowledge must 'live and die with them:' for the devil saith in every heresy, and in every error, *Ego sum Christus, et apud me est veritas*; 'I am 'Christ, and the truth is only here with me,' as Athanasius sheweth against the Arians. And Alexandrius bishop of Alexandria, writing to the bishop of Constantinople, of the transcendant pride and disdain of the Arians, saith, 'That they think none of the ancient fathers 'to be compared to themselves:' that none of them which are contrary to their intents, have attained to any measure of wisdom; and that they alone are wise, and have the my-

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steries of the truth revealed unto them: and therefore, this despising of other mens knowledge, added to that high conceit, which they have of their own, is the cause they persist in those errors, which their pride and ignorance have most impiously hatched, to the spoiling of themselves and others.

Alas! it is so sad and lamentable to consider, how multitudes are led away into dangerous and fearful errors, by these cursed and heretical monsters, who come unto them in sheeps cloathing; that is, a religious habit, like zealous and holy Christians: for they have many times more works of piety and charity than many of the orthodoxal professors of the faith: their alms deeds are many; their prayers frequent; and the strickness of their life might seem to proceed from angelical hearts: but in all this they cannot be said to be virtuous; because these deeds that are virtuous in themselves, are directed by them to wrong ends, and are effectual to bring others into their errors: and therefore these holy hereticks are most profitable instruments for the devils advantage, and excellent factors to enlarge his kingdom; for had they been more wicked, they had done less evil; men would have more suspected them, less followed them, and less believed them than they do. A most lamentable thing to make virtues the steps and

stairs for themselves and others to descend down to hell.

Again, as the devils cited scripture to our Saviour Christ, to pervert the truth of the scripture; so do these men use to apply these things which are well spoken in scripture, to these things which themselves have mis-invented, saith Ireneus, lib. 1.; for so Valentinus mis-applied scripture to confirm his error of the thirty couple of Gods: so Manichæus alledged scripture to defend his *duo principia*, two-fold Gods, or rather two Gods, good and bad: so Arius, Appolinaris, and Eutiches, and all the brood of hereticks, were not ignorant in the book of scripture; and so all hereticks at this day do, with the Hiæna's voice, bring nothing else but scripture, to kill souls with scripture mis-applied: and therefore, least with those fishes that are sportingly carried with the pleasant streams of Jordan, until they fall into the dead sea, where they do suddenly perish; so we are led with their mis-interpreted scriptures, until we unexpectedly fall into destruction: we should beware of them, and take heed we be not seduced by them; yea, we should *mark them*; and *avoid them*, Rom. xvi. 1. as men wont to run away from venemous and ravenous beasts. Epiphanius tells us, they are like unto the serpent called dyphas, that poi-

soneth all the pools wherein he drinking, so that all the beasts which drinketh of those pools, are suddenly poisoned and killed; because, as Tertullian saith, this hath ever been the desire and study of hereticks, not to convert infidels, but to pervert and throw down Christians from the faith: and therefore, St. John, seeing the heretick Cerenthus in a bath wherein the apostle bathed himself, ran away from him as it had been a lion. And Ireneus saith, *Tantum apostoli et eorum discipuli haberunt timorem, ut neque verbo tenus communicarent alicui eorum, qui adulteraverant veritatem*; The apostles and their disciples did so warily shun all hereticks, that they would have no communication with any of them that had depraved the truth of Christ: and no wonder; for, as errors in practise are like a freating leprosy of a contagious and spreading nature; so errors in judgment are very diffusive also: *a little leaven leaveneth the whole lump*. And hereticks false doctrine freat and spread like a gangren; for no opinion is so monstrous, but as it hath a mother, it will also get a nurse. Woeful experience in those times, wherein the golden reins of church government are wanting, doth clearly evince the truth thereof; but yet the Lord doth seldom suffer the authors and chief fomenters of heresy, even in this world, to go unpun-

nished; as fully will appear in these inshe-
wing examples.

Blasphemous Arius, that denied the con-
substantiality of the Son of God with his
father, did, by the dreadful judgment of God,
burst in sunder; and, after the manner of
Judas Iscariot, his bowels gushed out.—So,
when divers of the Arian bishops intended to
meet in the town of Nicomeda, to consult a-
bout the propagation of that wicked heresy,
the Lord, to prevent their wicked purposes,
did overthrow the town by a fearful earth-
quake, Socrat. Eccles. Hist. c. 21.—So Mon-
tanus, that proclaimed himself to be that *Para-
cletus*, the Comforter, which our Saviour pro-
mised to send unto his church, John xvi. 7.
And his two faminine prophets, those lewd
dames, Priscilla and Maximilla, did end their
lives on Judas's tree, Euseb. Eccles. Hist. l. 15.
c. 13, 14.—So Paulus Samosateneus, that
denied Christ to be the natural Son of God,
was miserably plagued by the hand of God;
and being deprived from his usurped bishop-
rick, he was excommunicated from all the
churches of God, Hieron. in Cata. Scrip.—
So Manes, of whom the sect of the Manicheites
took their denomination, that had congested
together many odious heresies, as St. Augu-
stin sheweth, was at last taken and impris-
oned by the king of Persia; and by his command-

ment he was flead alive, and his skin filled full of chaff, and set up as a woeful spectacle before the gate of a certain city in Mesapotamia, Eusebius's Eccles. hist. l. 17. c. 30.—So Simon Magus, that taught many abominable heresies, attempting to shew his power unto the people, by flying in the air, fell down, broke his thigh, and died miserably.—So Nestorius, who spake against the union of the divine and human natures of Christ, had his blasphemous tongue rotted in his mouth, and consumed with worms; and at length the earth opened her mouth, and swallowed him up.—So Cerinthus, an arch heretick, being in a bath at Ephesus, the bath fell upon him and his associates, and killed them.—So Heraclius the emperor, infected with the heresy of the Monothites, having raised a great army against his enemies, fifty thousand of them died in one night, whereupon he presently fell sick and died.—So Constance the emperor, a Monothite, was slain by his own servant as he was washing himself in a bath.—I might recount many others whose tragical ends, from God's judgments, do sufficiently shew God's hatred against all heresy.

Now, touching profane Athiests, they are so addicted to the world, that you shall never persuade them to think that there is a God, or a Christ, or a devil, a heaven, or a hell;

but these fools have said in their hearts, *There is no God*, Psal. xiv.; and with the Sadducees they believe that there is neither angel nor spirit, first nor second, good nor bad; *Omnia certo tramite vadunt*, 'all do run in a certain 'cross-path:' or, as Claudin saith, *Incerto fluerunt mortalia casu*; all fall out by hab nab, all by chance, and that is the end of all. And so this cursed and athiestical crew of incredulous men, *perjores et tardiores ad credendum, quam ipsi dæmones*, 'are worse herein, and 'flower to believe than the very devils,' as St. Augustin saith; and therefore the death of an athiest commonly is most miserable: either burnt, as Diagoras; or eaten up of lice, as Pherecides; or devoured by dogs, as Lucan; or thunder-shot and turned to ashes, as Olympius; or eaten up of worms, as Herod Agrippa, Acts xii. 22, 23.; or thrown from an high place, and broken in pieces, as Daphida; or slain by his servants, as Commodus and Heliogabatus; or killed with a thunder-bolt, as Tullus Hostilius; or struck with madness, as Francis Ribelius; or killed himself, as Strozze and Periers; or pained to death, as Todell. However, descending impenitently into hell, there he is an athiest no longer, but hath as much religion as the devil, to confess God and tremble. *Nullus inferno est Atheos, ante fuit;*

*On Earth are Athiests many,
In Hell there is not any.*

All speak truth when they are upon the rack; but it is a woeful thing to be hell's converts.—And thus you see how the justice of God never preserveth athiests and hereticks, even to the extreamest execution.

Against both these implacable, though always foiled enemies to divine truth, have I built this Bulwark, which wanteth neither the strength of ordinances, provision of victuals, or the policy of the most worthy captains and good soldiers. For,

First, Against the *wretched Athiests*, I have placed the learning of the Gentiles, because that to alledge scripture to an infidel is to no more purpose, than if we alledged the Jewish Cabalist, or the Turkish Alcaron unto a Christian: and that it is lawful for us to use the learning of the Gentiles, is easily proved; for we find, that not only the fathers of the primitive church, as Justin Martyr, Clement Alexandrius, Tertullian, Origen, Cyprian, Lactantius, Firmianus, Ambrose, Hierom, Augustine, Fulgentius, venerable Bede, and all the rest, did alledge the authority of their precedent fathers, and of the best heathen authors; but also the apostles and prophets them-

selves, did alledge the sayings and testimonies of the heathen martyrs: for *Moses was learned in all the learning of the Egyptians*; and was therefore likened, by Clement Alexandrinus, unto Plato; and Daniel receiveth the decree of Nebuchadnezzar, Dan. iv. 6. And the decree of Darius, and the edict of Cyrus king of Persia, Ezra i. 1. And St. Paul useth the testimony of Aratus against the Athenians, Acts xvii. 28. Of Menander against the Corinthians, 1 Cor. xi. 33. And of Epimenides against the Cretians, Tit. i. 12. And out of the Jewish Talmud he borroweth the names of the Magicians of Egypt, Jannes and Jambres, that resisted Moses; for they are not found in all the books of the old Testament. And therefore, as it was lawful for the Israelites to rob the Egyptians of all their jewels, and most precious things that they could get of them; so it is lawful for us to take of the best things that we can find, either witty sayings, fitting similitudes, or memorable story in all the writings of the heathens, and to transport them (as Solomon did the wood of Libanon for the building of God's house, and the gold of Ophir to make the temple of Jerusalem the more glorious) from the profane use of the first authors, unto the divine edification of God's church.

Besides, it is the clearest evidence in the

world, that can be produced, to convince any man when he is made a party in the proof, a witness in his own cause, and a judge against himself: for, what can any Gentile object for himself against us, that he doth not believe in Jesus Christ, when he perceives our truth confirmed, and himself convicted out of the learning of the Gentiles? What can the philosopher say, when he seeth himself confuted by philosophy? John xv. 5, 6. or what testimony can a Jew require better than a proof produced out of his own Cabals and Thalmud? And therefore, as Eliphaz said of vain boasters, that *their own words condemn them*; so human arts, being divine gifts, we may lawfully use them to cut off Goliath's head with his own sword, or to beat down Hercules with his own club; that is, to confute the Gentiles out of the learning of the Gentles. And so we find, that not only in former times, the apostles, prophets, and fathers of the primitive church, have practised the same course; but also, in latter times, Aquinas, Mornæus, Dr. Fotherby, late bishop of Salisbury, and divers others, have, out of Trismegistus, Homer, Plato, Aristotle, Cicero, and the rest of the Gentick doctors, confuted the superstition of the heathens, and confirmed the truth of Christian religion.

Secondly, Against the wicked and cursed

hereticks, I have used the sacred scriptures, whose excellency, above all human learning, I shall briefly set forth, and conclude, such is the excellency of scripture learning, which containeth in it *florem delibatum*, the flower and very quintessence of soul-saving wisdom, that we may say of it, as the philosopher sometimes spake concerning the soul of man, a small and dim knowledge of it is to be valued far above a greater measure of clearer insight in any other science: for the inspired scripture is the infallible rule of faith; the unmovable ground of hope; the perfect guide of life; the soul's store-house of provision; the spiritual magazine of munition; the sacred feul of devotion; the divine subject of contemplation; and the everlasting spring of celestial consolation: it is, as St. Gregory saith, like the deepest ocean, wherein the greatest eliphant may find sea room enough to swim, and yet never sound the depth thereof; and the shallowest foord, wherein the silliest lamb may wade without danger of drowning. And as Fulgentius saith, it hath strong meat for the best stomach, and sweet milk for the tenderest babes; it is a savery of wholesome food against fained traditions; a physician's shop against poisoned heresy; a pendeck of profitable laws against rebellious spirits; a treasury of costly jewels against beggarly rudiments: and it is wisdom

without folly, to direct us; riches, without poverty, to honour us; and strength, without weakness, to maintain us; for that it will instruct in life, comfort us in death, and glorify us in heaven. The canonical books of the old and new Testament, are exact maps of the heavenly Canaan, drawn by the pencil of the Holy Ghost, the authentical record of the Church, the deeds of almighty God, and evidence of man's salvation; yea, the arguments to prove the divinity of the scriptures are the venerable antiquity, matchless majesty, lively efficacy, beautiful harmony, incomparable purity, invincible perenity, and continuance of them maugre the injury and iniquity of times and tyrants, who have sought to suppress them; besides the confirmation of miracles, confession of martyrs, destruction of impugnors, fulfilling of prophecies, consent of churches; yea, the assent of adversaries: as first, of hereticks, who in impugning of the scriptures do yet alledge scriptures, *to their own utter destruction*, 2 Pet. iii. 16. Secondly, of the Jews, God's library-keepers, as St. Augustine calls them, who studiously read and curiously keep the books of the old Testament, by a singular providence of God, for pure benefit and behove. Thirdly, many heathens, being convinced in their own conscience, have sealed to the truth of the scrip-

ture by their testimonies, and confessed them to be divine; for Porphyry testifieth that Moses had written the law truly; and Numenius, the Pythagorist, recites Moses's history almost word for word, testifying that he was a great divine.

But we have better testimonies, even the scriptures themselves, which do not only establish our faith, but also instruct our reason, furnishing us with arguments rational to prove their truth to be sacred, and their authority to be divine: yea, further, the scripture is proved to be the word of God by the majesty of it; which, besides the stately plainness of the style, far surpasseth the creature's capacity, the fathom of flesh, and reach of reason: there is no jot nor tittle of it that favours of earthliness; every word of God's mouth is pure, precious, and profitable, not a syllable superfluous; the very majesty of the sentence is such as cannot be conceived: and yet it is always more powerful in matter than in word. Human writings may shew some faults to be avoided, but give no power to amend them: what word of philosophers could ever make of a leapord, a lamb; of a viper, a child; of a letcher, a chaste man; of a Nabal, a Nadib; or of a covetous churel, a liberal person? Philosophy may civilize, not sanctify; hide some sins, not heal them; cover, not cure them:

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but the efficacy and virtue of the scripture is such, that it produceth the love of God and our enemies; it purifieth the heart, pacifieth the conscience, rectifieth the whole, both constitution and conversation of man; yea, it taketh him off the delights of the world and the flesh, maketh him glory in afflictions, sing in the flames, and triumph over death.— All these, and more, do necessarily conclude the divine verity and authority of the sacred scriptures.

Moreover, if we will open our eyes to see, and bring our judgments to discern, we may soon perceive, that beside the truth of scriptures, which will admit of no comparison with any writing, there is more learning in Moses, than in all the learned men of the Gentiles; more rhetoric in Isaiah's prophecies, than in all Tully's orations; more logick in St. Paul's epistles, than in all Aristotle's Analiticks: there is sweeter musick in king David, than in all the lyrick poets of the heathen; there is better philosophy in Job, than in all the philosophers of Greece; there is truer morality in Solomon, than can be found in all human Ethicks; and there are more heroic virtues and martial prose in Joshua, Judges, and the Chronicles, than can be fetched out of all the Greek and Roman stories: and you shall find more pathetical expressions of sorrow and

grief in a little more than one leaf of Jeremiah's Lamentation, than you shall find in all the mournful elegies of the poets: you shall read such ravishing encomiums of true love in eight little chapters of the Song of Songs, as the like are not to be found in all the Epithalamiums of the world: and you shall see more elegance of expression, more excellency of demonstration, and more admirable allusions in our Saviour's doctrine, than can be collected out of all the millions of volumes that are extant. And therefore, by God's word, Hushai was made a wise counsellor, Solomon a wise king, Joshua a wise captain, and Timothy a wise divine, Gideon overcame the Midianites, David the Philistines, Jehoshaphat the Amonites, the Israelites, the Cananites, and all godly men the flesh, the devil, and the world's vanities: by it *kings reign, princes decree justice*; all things are governed, the foundations of the earth were laid, the heavens established, treasures and substances are inherited; also by it man is blessed, his faith is increased, his soul is converted, his understanding is enlightened, and his heart cheared and changed, his corruptions mortified, his thoughts purged, his affections sanctified, his memory with good lessons is stored, his will, to God's will conformed, his speech with grace is seasoned, his days are prolonged, his

years augmented, his sleep is secured, his walking guided, and all his actions to God's glory wholly directed.—Yea, further; by God's word the ignorant men are instructed, disordered men reformed, the afflicted in heaviness comforted, the dull in memory quickened, the cold in zeal inflamed, and the distressed in want relieved. By it the righteousness of God is revealed, the church is sanctified, truth is preached, error confuted, vice corrected, good life preserved, death avoided, and life eternal through Christ obtained. In keeping then of God's word there is great reward.

Therefore, it will be worth our pains to sequester our spare time, from the necessary duties of our calling, to the reading, hearing, and meditating upon the word, which, thro' the spirit of grace, and devout prayer, will enlighten our understanding with the knowledge of God, enflame our affections with the love of God, and establish our hearts with the promises of God; yea, it will moderate our joys with the fear of God, mitigate our afflictions with the comforts of God, and regulate all our thoughts, words, and deeds, with the precepts of God.—Theodosius the emperor, and Alfred king of England, are renowned in history for their assiduity in reading of the scriptures. And concerning Alphonfus, king of Arragon, it is recorded,

that he did fourteen times read over the old and new Testament, with commentaries upon the same. It is an exercise well becoming the highest, as well as the lowest, to be well versed in the book of the most high God, which alone is able to make a man wise unto salvation. Let us not therefore dive continually in human arts, and secular sciencies, full of dregs and dross; but let us rather dig into the mines of gold of Ophir, where every line is a vein of precious truth, and every page a leaf of gold. Indeed, in other books, some truth is taught, some good commended, and some kind or part of happiness promised; but in the inspired oracles of God, all truth is taught, all goodness commended, and all happiness promised; nay, we may invert the the words with Hugo de sancto victore, and say, *Quicquid ibi docetur est veritas; quicquid prescribitur, bonitas; et quicquid, promittitur felicitas*: ‘All that is here taught is truth; ‘all that is there commanded is goodness; ‘and all that is there promised is happiness.’

Amongst the ancients, Chrysostom likens the holy scripture to a treasury, to a fountain, to an apothecary’s shop; Jerom, to a table richly furnished with variety of delicacies; Ephrem, to an armory; Basile, to a looking-glass; Chrysostom, to a pleasant garden; and Cassian, to a fruitful field: But to what pur-

pose serveth a treasury, if we make no use of it; or a fountain, if we draw no water thence; or an apothecary's shop, if we fetch no medicine from it; or a table furnished with varieties, if we taste not of them; or an armory, if we take no weapons thence; or a looking-glass, if we behold not our faces therein; or a pleasant garden, if we gather no flowers or herbs in it; or a fruitful field, if we reap no fruit therein? surely to no purpose at all. That we may then make use of this treasury, draw water from this living fountain, take medicinal confections from this apothecary's shop, taste and eat of this well furnished table, weapon ourselves from this armory, behold our face in this glass, gather fragrant flowers in this garden, and fruit from this fertile field,—let us be diligent in perusing the sacred writings of the prophets and apostles; let us write them in the table of our hearts; yea, let us teach them diligently unto our children, talk of them when we sit in our house, and when we walk by the way, when we lie down, and when we rise up, Deut. vi. 6, 7. So shall we shine every day more and more gloriously in all sanctity; and at last be able to look death in the face, without dread, the grave without fear, the Lord Jesus with comfort, and Jehovah, blessed for ever, with everlasting joy.

Thus, gentle reader, I thought good to tender thee a preparatory advertisement of some things whose percogitations are necessary before thou readest this Bulwark of Truth, which I know will pass under the censure and judgment of divers sorts of men: some are ignorant, and cannot judge; *Et ideo gravo judicium est ignorantis*; and the-ignoranter man the severer judge. Others are too rash and ready to censure it before they read it; others are malicious, maligning and depreciating other mens labours; and I know there be many Momus-like, *Qui vel non intelligendo reprehendunt, vel reprehendo non intelligunt*, that do shew their folly in reproving others, when out of envy, or ignorance, they blame that good of others which they have not, or know not themselves. And, therefore, there is no other help than to be careless of their censures, and pray against their wickedness; yea, let them go on, say what they will; *Ego sic vivam, ut illis fides non habeatur*; I hope God will give him grace to fear him, and not them.

And, I hope, the godly reader of this little tract of mine will find some profit by it, for the most necessary and sublimest points of divinity are here briefly, and yet fully handled. And I rejoyce in this, that I deliver what I learned, and not what I invented, as Lyrinen-

sis speaketh. Let no man challenge me for usurping another man's office, or trespassing upon divines; I cannot see but physicians and divines may well agree together; both are busied about curing of diseases, either spiritual or corporal; and here is a medicine for both: besides, although I have thus laboured out of my calling, as I am a physician, yet I am not out of my profession, as I am Christian: what I have written, I intend for a public benefit; and I do willingly submit to the judgment of God's children: they must all confess it in the last hour of the world's age, wherein iniquity is increased, impiety is enlarged, and all charity is almost abandoned; and all things grow worse and worse by continuance, *Et Satanas tanto ferventer, ad sevitiam quanto sesentit vicinorem ad pœnam*; and Satan having the greater rage, to drive us to transgression by how much the nearer he perceives himself to destruction: and therefore, let men say what they will, yet seeing we may truly demand of them, *Quid audiem verba, cum videam contraria facta*; what signifieth all our knowledge, seeing we do nothing that we know, or know nothing that we ought to know: I say, that it cannot be amiss to do what we can to express those things that may best make for our happiness; and I know that those points are necessary to be known,

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and most profitable to be practised by all Christians. Read them then, and I will pray to God that he will give thee grace; *Fœliciter currere, et fœlicius in Christi pietate, cursum tuum consummare;* 'To understand what thou readeſt, to believe what thou underſtandeſt, and to practiſe what thou believeſt, that ſo thou mayſt attain unto everlaſting life, thro' Jeſus Chriſt.' *Amen.*

ROBERT BAYFELD.

From my Study in NOR- }
WICH, Feb. 3d, 1656. }





THE BULWARK OF TRUTH.

CHAP. I. Of GOD.

IT must be the chiefest care of all that would be happy, to know God, which is the chiefest happiness of all: and therefore, our Saviour saith, John xvii. 3. That *this is eternal life to know him to be the only true God, and him whom he hath sent, Jesus Christ*. Yea, the misery of man's nature is so great, that whereas it was created to the bright knowledge, and even the very image of God, it is fallen so far, as that it is not only ignorant who and what God is, but also maketh disputation whether there be any God in heaven or not, who hath care over the world and human affairs; as Ovid * confesseth of himself, *Solicitor nullos esse putare Deos*. And indeed it is very sad and dreadful, that

The chiefest happiness of man, is to know God.

* Ovid. Amor. l. 3.

these sollicitations and suggestions of Satan have prevailed, not only with divers of the heathen, but also with many Christians, even in these our days; which, as Justin Martyr observeth, are so called, and yet are *nullius numinis cultores*, no better indeed than plain Atheists, though not such as Diagorus and Theodorus; that plainly deny all Diety; but such as the prophet David speaks of, Psal. xiv.

1. that say in their hearts, *There is no God*, because they cannot see him: yet, let all such fools, atheists, heathens, and wicked persons know, that *they err*, and are deceived, *not knowing the scriptures*, Math. xxii. 29. *No man can, no man hath, seen God at any time*, with the bodily eye, Exod. xxxiii. 20. John i. 18.; and yet there is a God, who, as *he will be worshipped with the worship of the Spirit*, spiritually, John iv. 24.; so will he be seen with the eye of the Spirit, inwardly. Thou hast a soul, and yet thou seest not; there is a wind, and yet thou perceivest it not: so, there is a God, though thou seest him not*; the which to averr, (contrary to fools saying, atheists living, heathens worshipping, and wicked persons thinking,) there are in general, six things that do manifestly and apparently prove that there is an ever-

* Gen. i. 1. Deut. iv. 35. and vi. 5. Psal. lxxxiii. 18. and lxxxvi. 10. Psal. lxviii. 4. 1 Cor. viii. 6.



lasting and incomprehensible One, *viz.* ELOHIM, EL, EJETH, SHADDAI, JAH, JEHOVAH, God alone in persons three, but in essence only one, 1 John v. 7.

1. God's *works of creation*, which is a long volume; and especially above all the rest, the soul of man breathed by God into him*.

2. The *word of the Lord*, the holy Bible, being a brief compendium wherein thou mayst read of God's nature and being.

3. The *incarnation of the Son of God*; an engraven table, in which thou shalt see God himself manifested in the flesh of man. Heb. ii. 16.

4. The *consent of all nations*, who worship any God, rather than no God; for there is no nation so barbarous, but it believes there is some Divinity, or holds opinion, that there must needs be an essence of a first efficient cause, the Producer of all things else whatsoever; because the virtue of the God-head hath such powerful efficacy, that it very manifestly declares itself to all such as have the least taste of reason.

5. The *terrors of conscience*, which maketh the ungodly miscreants, will they nill they, to acknowledge him, and to tremble at his judgments sent upon them †.

* Psal. xix. Rom. i. 20.
15. Dan. iv. 4. and v. 6.

† Exod. viii. 19. Rom. ii.

6. His *power*, in maintaining; his love, in correcting; his bounty, in promising; his faithfulness, in performing; his grace, in giving; and his mercy, in taking away; making the faithful to confess him, and in all proceedings to justify his wisdom, Prov. xvi. 33.

So that we may plainly see, God left not himself without a witness, sufficient at all times, and in every place, to prove unto every one that there is a God: and seeing that atheists believe not the scriptures, we have more testimonies than them to evince the same.

Search among all the precepts of the heathen, and you shall find that this was their chiefest lesson, *γινώσκειν τὸ Θεόν*, *know God*. Take the testimony of the wisest men, and of the sharpest apprehensions in the world, whom Plutarch * distinguisheth to be either philosophers, law-givers, or poets; *et hi omnes uno ore dicunt Deum esse*, 'and all those, with one voice, do say that there is a God.

1. Philosophers affirm that there is a God. Plato † not only saith it, but also confirmeth it by many invincible reasons. — Aristotle ‡, though a man, saith Grotius, not very credulous in his kind, yet we find, in his latter works, he doth most plainly affirm God to be the cause and the beginning

* Plutarch. in amat. tom. 3. moral. p. 4. 16.

† Delect. 110.

‡ Arist. in de mundo, p. 1566. et in l. 102. Metaph. tom. 2. c. 2. p. 1371.

of all things: and in his last book of Natural Philosophy, after he had written five before (of eight that he did write in all) only of motions and the affections of it, he doth end his last book in the first Mover, who is immovable; for, seeing all things that are moved, are moved by some one thing, and that again by another, and so forward, it must needs follow, that in such a chain of motionary things, because we cannot proceed to what is infinite, we must stay at one first Mover, who, though he moveth all things, yet is himself immovable.—Zeno, whom Cicero calleth the father of the Stoicks, doth not only affirm that there is a God, but saith further, *Unum Deum esse ipsumque, et mentem, et fatum, et Jovem, multisque aliis appellari nominibus*; ‘That there is but one God, who is sometimes called by one name, and sometimes by another.—And Epicurus, *Quem nihil pudendum pudet, tamen Deum negare pudet*; ‘who was not ashamed of any shameful thing, yet was he ashamed to deny that there is a God,’ as Du-Plessis saith.

2. The *law-givers* affirm there is a God; for Plutarch saith, that *in constitutione legum, facilius urbem condi, sine sole, quam civitatem core, sine religione*; ‘in the maker of their laws, it is not so impossible for a man to build a city, without a foundation, as it is

‘ for him to gather and guide his citizens
 ‘ without religion :’ and therefore all the an-
 cient law-givers gave it out among their peo-
 ple, that they composed their laws by the
 assistance of some or other of the Gods; as
 Menes, the law-giver of the Egyptians, from
 Mercury; Minos, the law-giver of the Cre-
 tians, from Jupiter; Lycurgus, the law-giver
 of the Lacedæmonians, from Apollo; Zaleu-
 cus, the law-giver of the Locrians, from Mi-
 nerva: and so all the rest derive their laws
 from their Gods. And no wonder, because,
 as Job saith, chap. xxxvi. 22. *Nullus est si-
 milis in legis latoribus*, ‘ there is none like
 ‘ him amongst all the law-givers;’ nay, he is
 the only Law-giver, *who is able to save and to
 destroy*, as St. James testifieth, chap. iv. 12.
 And God himself saith, Prov. viii. 15. *By me
 kings do reign, and princes decree justice*.
 And therefore Plato saith, ‘ it is not man, but
 ‘ God, *Qui legum condendarum est causa*,
 ‘ which is the cause of making all good laws,’
 Plato de legibus.

3. The poets teach there is a God; for
 it is a common thing with them all, *A Jove
 principium*, to begin their works with the
 invocation of the Gods, as Ovid saith,

————— *Dī cœptis*, —————
*Adspirate meis.** —————

* Ovid. Metæ, l. 1.

‘ O Gods, I crave your help to assist me in
 ‘ this my work.’ And Manilius saith, that
Cælo carmen descendit ab ulto: the whole fa-
 culty of the poets depend more upon a divine
 incitation, than any human gift or artificial
 instruction. And therefore, Martial * in his
 scoffing vein, saith of Cicero, *Carmina quod
 scribis, musis et Apolline nullo laudari debes
 hoc Ciceronis habes*; ‘ that he was no poet,
 ‘ because he wanted Apollo’s help.’

Now, I have given you the testimonies of
 philosophers, law-givers, and poets: I pro-
 ceed next to the testimony of *every man’s
 conscience*, and especially of all, or most wick-
 ed men, that continually affright them; for
 their odious facts doth sufficiently shew unto
 them that there is a God, who will one day
 call them to an account for all their wicked
 deeds: for there is an imbred fear of God in
 all mens hearts; and accordingly as they live
 virtuously or viciously, so is their fear aug-
 mented or diminished: *Quis enim non timeat
 omnia providentem et cogitantem, et ad se om-
 nia pertinere putantem Deum?* ‘ for who can
 choose but fear a provident-remembring, and
 an all-observing God, that professeth all things
 to belong to himself?’ and therefore, every
 one that is addicted to vice, is many times
 afraid at the shaking of a leaf: and although

* Martial. l. 2. Epigr. 89.

in the course of his prosperity he shake off all thoughts of God; yet, in any sudden danger, he will cry out, *O God*; and crave his assistance to be relieved, whom in all his former actions he profanely despised.

Moreover, let us consider the *end*, and the chief cause efficient of all creatures: doth not experience tell us, that every thing brought forth in nature hath a peculiar end? By nature the bird is directed to build her nest, and the fox to make his den: now, the philosopher asketh here, what thing is that which directeth nature herself, seeing each thing must have somewhat to direct it to its end? And no answer can be made, but that the Director of nature, must be something above nature, which is God himself. This argument of the final end, is most excellently handled by Phylo Judæus *, in his learned treatise of the workmanship of the world, concerning the cause *a efficiente*. The Philosophers dispute this: it is evident by all reason, in respect of the corruptions, alterations, and perpetual motions of all creatures, that this world had a beginning; and all excellent philosophers that ever were, have agreed upon, except Aristotle, † who, for a time, held a phantasy, that the world had no

* Phylo lib. de opific. mundo.

† Vide Plutarch. de Pla. Phylo. Aristot. lib. de mundo.

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beginning, but was from all eternity; albiet, at last, in his old age, he confesseth the contrary, in his book to king Alexander. This then being so, that this world had a beginning, it must needs follow also, that it had an efficient cause: now then is the question, Who is that efficient cause that made the world? If you say that it made itself, it is absurd; for how could it have power to make itself, before itself was, and before it had any being at all? If you say, that something within the world made the world; that is, that some one part thereof made the whole; this is more absurd; for it is, as if a man should say, that a finger, (and that before it was a finger) or part of the body, did make the whole body: wherefore we must confess, by force of this argument, that God is the efficient cause that made the world.

Yet further, the philosopher *, in his metaphysics, saith, that every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of itself: as for example, water, or any thing else that is heated by the fire, is hot by participation, and not of itself; and therefore is reduced, concerning its heat, to the heat of the fire, as to its original: now then, saith the philosopher in his metaphysics,

* Maximi. in metaph. Aristot. lib. 8. metaph. c. 2.

we see, by experience, that all the creatures and parts of this world, are things by participation only; and therefore, they must of necessity be referred to some higher cause, that is infinite in perfection, and consisteth of itself alone without participation from others: this is God, who being absolute, endless, and without all limitation of perfection in himself, derived from his own incomprehensible infiniteness, certain limited natures and perfections to every creature; which perfections in creatures are nothing else but little particles, and participations of the bottomless sea of perfections in the Creator, whereunto they are referred and reduced, as the beam to the sun, and the brook to the fountain.

I might here accumulate many arguments more, which prove to every man that there is a God: but I do not this to satisfy the doubting minds of wicked Athiests, that believe there is no God, because I think such deserve rather to be executed by the tormentor than instructed by any philosopher; but we bring them to shew how far they are beyond excuse, that having so many arguments before their eyes, to prove that there is a God, will notwithstanding not *glorify him as God*, Rom. i. 21. And therefore, as by the operation of our souls, we know that we have souls, though we see them not; so by the works of God in

ourselves, and in all things else, we do assuredly believe, and most certainly know, there is a God, though our blind eyes cannot see this great light: and through the neglect of the heathens and their wickedness, that blindeth all their light which nature had ingrafted in their souls, made them such multitudes of gods, that in Hesiod's time they amounted to the number of thirty thousand; yet to us who are guided by the light of God's word, and are inspired by the graces of God's Spirit, to believe that word, it is most apparent, that there is but one God; and this, not only the scripture*, but reason itself can make it plain: for,

If there should be many Gods, it must needs then ensue, as an especial maxim, that they must needs be all alike, or different, in their powers: if they be all alike, or equal, why then they can be but all as one; for dissimilitude only maketh the diversity of things.

But if there were many Gods, differing in there equality, it is apparent, that they could not be justly called Gods; if there be any perfection in one, more than is in the other: for he that is absolute, and most perfect, must needs be God, in regard there is no imperfection found in him; and then the other

* Deut. vi. 4. xxxiii. 39. Isa. xlv. 6. 1 Cor. viii. 4.

(being impotent or imperfect) cannot be termed Gods, but must needs submit their utmost power to the others perfect priviledge. It is necessary, therefore, that there should be but one God only; as in very truth there is no more than One who is the sole beginning of all things, and yet notwithstanding hath no beginning nor ending.

If any man, saith Anselme, do believe that God hath human members and motions, or perturbation of soul as we have, assuredly he doth but forge mere idols in his heart: and therefore we are to know, that such phrase and manner of language in the sacred scriptures, is properly used to make our rude and dull understandings the more apprehensive of the unspeakable majesty of God; for he being invisible, and yet willing to manifest himself unto his people, doth accommodate his presence to men, by an analogy of such things as are most frequent and familiar to them: for example;

God is said to have

A soul,
A head,
Eye-lids,
Eyes,
Apple of
the eye,
Ears,
A face,
A nose,
Nostrils,
A mouth,
An arm,
A hand,
A right-
hand,
A finger,
Feet,
A footstoole,
Back-parts,
Senses,

By which is meant

His life, together with his
essence, Isa. i. 14.
The essence of his Deity and
God-head, Dan. vii. 9.
The incomprehensible judg-
ment of God, Psal. xi. 4.
His providence, knowledge,
and favour, 2 Chron. xvi. 9.
That which is dearest unto
him, Deut. iii. 10.
His willingness to hear our
prayers, Psal. xxxi. 2.
His presence and favourable
kindness, Psal. xxxi. 16.
His very anger against sin-
ners, Jer. xxv. 32.
His favourable acceptance
of sacrifices, Gen. viii. 21.
His commandments given
unto men, Jer. ix. 12.
His power, strength, and
fortitude, Gen. xlix. 24.
His might, protection, and
justice, Job xix. 21.
His authority and his for-
titude, Psal. cx. 1.
His spirit, virtue, and effi-
cacy, Exod. xxxi. 18.
His strength and presence
to govern, Psal. cx. 1.
His authority over the un-
godly, Isa. lxvi. 1.
An imperfect representation
of him, Exod. xxxiii. 23.
His providence over the
creatures, Psal. xiv. 2.

<i>God is said to have</i>	Oblivion,	<i>By which is meant</i>	That he imputeth not our sins unto us, Psal. xxxii. 2.
	His face hid,		That declareth his severity, Psal. xxx. 7.
	A heart,		His lively essence, and his decree, Gen. vi. 6.
	Memory,		That he remembreth mercies, Psal. xxv. 6.
	A shade,		His protection over all his creatures, Psal. cxxi. 5.
	A throne,		His princely power and majesty, Isa. lxvi. 1.
<i>God is said to</i>	A way,	<i>By which is meant</i>	The course of all his actions, Psal. ciii. 7.
	Wings,		His defence in the preserving the godly, Psal. xvii. 8.
	Sorrow,		The dislike of the things which causeth it, Gen. vi. 6.
	Smell,		His acceptation of man's doings, Gen. viii. 21.
	Repent,		A change of the thing purposed, on man's repentance, Jonah iii. 10.
	Rest,		That he ceaseth from creating, Gen. ii. 2.
	Sleep,		That he is slow in succouring, Psal. xlv. 23.
	Sit,		That he playeth the part of a judge, Psal. ii. 4.
	See,		That he knoweth all things that are done, Psal. xi. 4.
	Breath,		That he doth infuse the soul into the body, Gen. ii. 7.
	Hear,		That he accomplisheth man's request, Psal. v. 2.
	Descend,		That he is not ignorant of the things on earth, Gen. ii. 7.

*God is said to**God is said to be*

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God is said to	Come unto us,	meaning	That he causeth us to feel his grace, Psal. vi. 4.
	Dwell in us,		That he confirms us in the truth of his grace, John xiv. 23.
God is said to be	Angry,	By which is meant	His threatening of punish- ment, Hosea xi. 9.
	Patient,		His willing forbearance to punish sins till ripened, 2 Pet. iii. 9.
	Exalted,		That his majesty is exalted, Psal. lvii. 11.
	Zealous,		The love that he hath to his Church, Isa. ix. 9.
	Jealous,		His indignation against ido- latry, Numb. xxv. 11.
	Weary,		That he cannot abide some- thing, Isa. i. 14.
	Justified,		That he is justified, being just and good, Luke vii. 29.
	Silent,		That he heareth not our prayers, Psal. xxviii. 1.
	Full,		That he is not delighted in a thing, Isa. i. 11.

So that whatsoever is attributed to God, must evermore be interpreted spiritually, as Damascene very well declareth in these words *, *Multa igitur quæ ad Deum spectant, tenui quadam et obscura cognitione percipiuntur, commode et proprie nequeunt efferri; itaque loquentes de iis quæ supra nos sunt, cogimur uti verbis nobis congruentibus, ex quo fit, ut*

* Damasc. in l. i. et cap. i. de fide Orthodox.

Deo, et somnum, et iram, et securitatem, et manus, et pedes, et alia ejusmodi tribuamus:

‘ There are many things which concern God,
 ‘ that in signification do carry an obscure construction, and cannot properly be delivered;
 ‘ wherefore, in speaking of those which are
 ‘ above us, we strive to use apt and congruent words to our capacity, whereby in-
 ‘ sheweth, that sleep, anger, ease, hands,
 ‘ feet, and other such like, may seem to be
 ‘ ascribed unto God.’

We find also in the sacred scriptures, many *Epithets* and *Appellations* answerable to the manifold effects of his power, rule, and divinity. His *Epithets* are, Almighty, strong, great, unchangeable, dreadful, terrible, wonderful, blessed, everlasting, favourable, eternal, faithful, gracious, good, holy, jealous, invisible, just, merciful, pitiful, righteous, true, incorruptible, incomprehensible, most powerful, * &c. He is compared unto a strong rock, a man of war, a diadem of beauty, and unto a woman travelling †: he is also compared unto a leopard, a lion, an eagle, a bear, a giant, and a moth ‡: and he is compared unto a righteous Father, a strong Lord,

* Exod. vi. 3. Matth. i. 7. Psal. lxxxvi. 10. Jam. i. 17. Deut. vii. 21. and x. 17. 1 Tim. i. 11. Gen. xxi. 33.

† Psal. xxxi. 2. Isa. xlii. 13. and xxiii. 5. and xlii. 14. Hof. xiii. 7. xi. 10.

‡ Deut. xxxii. 11. Lam. iii. 10. Job xvi. 4. Hof. v. 12.

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God is called

a Law-giver, a righteous Judge, a cart pressed down, a Counsellor, a Friend, a house of Defence, a Leader, a mighty Man, a Mother, a Purifier, a Purger, and a Refiner of gold, &c.

Lastly, His *Appellations* are as follows,

God is called

A Father,	Mal. i. 6.
A Creator,	Isa. xl. 28.
A Builder,	Heb. iii. 4.
A Compasser,	Psal. xxxii. 7.
A Nourisher,	Isa. i. 2.
A Planter,	Gen. ii. 8.
A Record,	Job xvi. 19.
A Rebuker,	Hosea v. 2.
A Redeemer,	Isa. xliii. 1.
A Rewarder,	Gen. xv. 1.
A Rock,	Psal. xviii. 2.
A Sanctuary,	Isa. viii. 14.
A secret Place,	Psal. xxxii. 7.
A Shadow,	Isa. xxv. 4.
A Shepherd,	Psal. xxiii. 1.
A Shield,	Psal. cxv. 11.
A Spirit,	John iv. 24.
Truth,	Deut. xxxii. 4.
A Husband,	Isa. liv. 5.
A just Judge,	Psal. ix. 8.
The holy One,	Job vi. 10.
A Helper,	Psal. x. 14.
I am that I am,	Exod. iii. 14.
A Keeper,	Psal. cxxi. 5.

A Leader,	Dent. xxxii. 12.
A Maker,	Job xxxii. 22.
A Master,	Eph. vi. 9.
A man of War,	Exod. xv. 3.
A mighty One,	Isa. i. 24.
Only wise,	Rom. xvi. 27.
A Habitation,	Psal. xc. 1.
A Deliverer,	Exod. xviii. 4.
A Captain,	2 Chron. xiii. 12.
Almighty,	Rev. i. 8.
A Fortress,	Psal. xviii. 2.
An Elector,	Rom. viii. 33.
An Avenger,	Psal. xciv. 5.
Abba Father,	Mark xiv. 36.
A Witness,	Jer. xxix. 23.
A Treasurer,	Isa. xxxiii. 6.
A Succourer,	Psal. xxii. 19.
A sure Trust,	Psal. lxxi. 7.
A strong Hold,	Neh. i. 7.
The Searcher of Hearts,	Rom. viii. 27.
The Saviour of Israel,	Jer. xiv. 8.
The Rock of Salvation,	Deut. xxxii. 15.
A Revealer of Secrets,	Dan. ii. 47.
A Refuge for the oppressed,	Psal. ix. 9.
The Portion of Jacob,	Jer. li. 19.
A Ponderer of the hearts,	Prov. xxiv. 12.
The Preserver of Man,	Job vii. 20.
The Lifter up of the Head,	Psal. iii. 3.
The Light of Israel,	Isa. x. 17.
The Life of Man,	Deut. xxx. 20.

God is called

God is called

- An everlasting, 1 Tim. i. 17.
 An eternal, } King, Jer. x. 10.
 An invisible, } 1 Tim. i. 17.
 A great, Psal. xcv. 3.
 The sword of excellency, Deut. xxxiii. 29.
 A stay in calamity, Psal. xviii. 18.
 The fountain of living waters, Jer. ii. 13.
 The fountain of Jacob, Deut. xxxiii. 28.
 The former of all things, Prov. xxvi. 10.
 The first and the last, Isa. xli. 4.
 An everlasting strength, Isa. xxvi. 4.
 A consuming fire, Heb. xii. 29.
 Christ's head, 1 Cor. xi. 3.
 Author of peace, 1 Cor. xiv. 33.
 The arm of the godly, Isa. xxxiii. 2.
 A living father, John vi. 57.
 The fear of Isaac, Gen. xxxi. 42.
 The Hebrews, Exod. vii. 16.
 The harvest, Luke x. 2.
 Heaven and earth, Mat. xi. 25.
 Lord of { Hosts, Isa. xiv. 27.
 Kings, Dan. ii. 47.
 Salvation, Psal. lxxxviii. 1.
 The vineyard, Mat. xxi. 4.
 The guide of our youth, Jer. iii. 4.
 A great reward, Gen. xv. 1.
 The habitation of justice, Jer. l. 7.
 The holy One of Israel, Isa. i. 4.
 The horn of Salvation, Psal. xviii. 1.
 Alpha and Omega, Rev. i. 8.
 The judge of the world, &c. Gen. 18. 25.

Moreover, it is observed, that almost all nations do write and pronounce the name of God with *four* letters. He is called in Hebrew יהוה, JEHOVAH: in which word there are contained all the vowels, *a, e, i, o, u*; without some of which, no word can be spoken, no name can be uttered; and that in it there is nothing but vowels, excepting *h*, which is no letter, but the aspiration of the word; to note unto us, that as the vowels, together with the aspiration, are the life, and, as it were, the soul of every word; so is JEHOVAH, the Lord God, the very life and being, as it were, of every creature that can be named; because that *of him, and for him, and through him, are all things*, Rom. xi. 3. *Non quod illa sunt, quod ipse est, sed quia ex ipso sunt*; 'not that they are the same that he is, but because they have their existence and perfection from him,' as Bernard saith.—God is called in Greek, Θεός ἀπὸθεῖν, *a curendo, of running*; *Quod ubique dum opus sit, aurat, adsit opemque ferat, sive ab curendo. Quod improbos habitus cunebrat, quando ex ea re et ignis consumens dicetur*: 'That every where ' (where need requireth) he runneth, is there present, and giveth help:' or else *of burning*; 'that he will burn the dwellings of the ' wicked, when he is said to be a consuming ' fire to them.'—The Latin, breaking the

Greek word, instead of θεός, say *Deus*.—God is called in English, GODD, with a double letter *d*, as hath been observed in antiquity.—In Spanish, he is called DIOS; in French, DIEU; in Italian, IDIO; in Dutch, GOTT; in Chaldee and Syrian, ELOHO; in Arabian, ALLA; in Ethiopan, AHILA; in Egyptian, θωυθ or θεύς; in Assyrian, SURE, or ADAD; in Persian, οὐρη; in Dalmatian, or Illirian, ORSI; in Turkish, ABGL; in New-foundland, ZIMI: And lastly, the wizards of Persia do write *ὁσση*.

Thus, you see, that the name of God is contained in *four* letters, as some think, to demonstrate thereby, that it is HE that hath made and formed all things; that they are composed of four elements; and that he made also the four elements themselves, which do rule over all created in this world.

Now, for the understanding and knowledge of this one eternal and omnipotent Being, we must first note, that no creature can define what God is, because he is incomprehensible, *dwelling in the highest heavens*, that none can attain unto, Psal. cxv. 3. and this the very heathens knew full well: when Orpheus, speaking of God, could say, αὐτὸν δ' ἐκ ὁράω πρὸ γὰρ νέφεσσι κειταί: 'I cannot see him, because he is compassed about with darkness,' Job xxii. 11,—13. And

Damascius the Platonist, speaking of the wise men of Egypt, saith, ' They call the first ' beginning of all things, Darknes, unknown ' Darknes, passing all our understanding.' Answerable to that place of the Psalmist, *He made darkness his secret place*, Psal. xviii. 9, 11. and all to this end, to shew that he cannot be seen or comprehended by us, *Quia secundum essentiam in cognitus, et secundum Majestatum immensus*; ' because his majesty is immeasurable, and his being is inconceivable,' saith Thalassus, *πάντα ὑδὲς πάντα δέχεται Θεός*; for he is every where, and seeth every thing, whenas nothing can see him. And as the

Why the nature of God is not to be comprehended by the understanding of man.

sun is in itself most visible; so is God in himself most intelligible: and therefore that the sun dazzleth the eye, and God the understanding, it is from the absolute abundance of glory in both, in respect of our weakness to see, and insufficiency to apprehend; so that our defect of knowledge, in the nature of God, is not so properly from the excellency of the object, as from the deficiency of the faculty, our understanding being too narrow to comprehend the incomprehensible essence of the God-head, John i. 18.; because whatsoever is finite, must needs be too short, either to reach or fathom that which is infinite.

Wherefore, God dwelling in that *light of glorious excellency, and innaccessable glory*, 1 Tim. vi. 6. which no eye of human reason can approach or enter into, we not being able to comprehend him in a full knowledge, Psal. cxlv. 3. have some apprehensions of him by a divine faith: for it hath pleased him, in his word revealed unto us, to reveal himself so far as our weak capacities can conceive, and that by giving himself, (as hath been already observed) many names, titles, and attributes, to shew what a wonderful One he is, who, being a most simple essence, void of all composition, not subject to any accident, or quality, used in the scriptures to intitle himself by many qualities; the which we must so understand, that whatsoever he is, whether good, wise, powerful, &c. he is the same by essence, not by quality.

Now, although God cannot be defined, 1. Because he is immense, and his essence unknown to us; 2. Because, as Aristotle saith *, the definition of any thing is the expression of what it is in its own nature and virtue, and so we cannot possibly shew what he is; yet some way he may be described: and therefore his description, according to philosophy, is on this wise: ' God is an eternal

* Aristot. Topicor. l. i.

The description of God according to philosophy.

The description of God according to the rules of divinity.

‘ Mind or Intelligent, sufficient
 ‘ in himself to all felicity; most
 ‘ good, and the cause of good in
 ‘ nature.’ — But divinity hath
 taught us a more full and ample
 description of him; which is in
 this sort: ‘ God is an essence,
 ‘ spiritual, intelligent, eternal,
 ‘ infinite; different from all the creatures,
 ‘ without bodily parts or passions; incompre-
 ‘ hensible; most perfect in himself; immuta-
 ‘ ble, omnipotent; of exceeding great wisdom
 ‘ and goodness; just, true, chaste, merciful,
 ‘ bountiful; most free; wroth and angry
 ‘ without sin:’ or thus; ‘ This God is a spi-
 ‘ rit in and of himself; infinite in being,
 ‘ glory, blessedness, and perfection; all-suffi-
 ‘ cient, eternal, unchangeable, incomprehen-
 ‘ sible, every where present, almighty, know-
 ‘ ing all things; most wise, most holy, most
 ‘ just, most merciful, and most gracious;
 ‘ long-suffering, and abundant in goodness
 ‘ and truth *.’

We find three special ways of expressing what God is.

1. By way of *negation*, by removing from

* John iv. 24. Exod. iii. 14. and xxiv. 16. 1 Tim. i. 11.
 Matth. v. 48. Gen. xvii. 1. 1 Tim. i. 17. Mal. iii. 8.
 1 Kings viii. 27. Psal. cxxxix. 1. Rev. iv. 8. Heb. iv. 13.
 Rom. xvi. 27. Isa. vi. 3. Deut. xxxii. 4. Exod. xxxiv. 6.

him what we find in the creatures; as when we say and affirm him to be immortal, invincible, incorporeal, immovable, infinite, unchangable, and so forth: and because, as Dionysius the Areopagite saith, Negations are true in God, but affirmatives are not always agreeable unto him. Therefore this is the best part of our knowledge of him, as St. Augustine saith, when we know rather what he is not, than what he is.

2. By way of *affirmation* and *perfection*; as when we do analogically, and in respect of certain similitudes, ascribe unto God the best and most excellent things that can be found in any of the creatures whatsoever: and so we say he is great, strong, fair, merciful, and just, &c. So Hermes saith, 'God is an indefatigable Spirit, the highest King of kings, 'and a most good God.' And Thales Milesius calleth him 'the most ancient uncreated 'God.' And Cicero (so well as he could) defined him in manner following, *Deus mens est vis, quadam soluta et libera, segregata ab omni uncreatione, mortali omnia sentiens, et movens ipsaque prædita, motu sempeterno*: 'God is a certain intelligent, or spirit, free 'and ready, separate from all mortal mixture, 'or con-creation; knowing and moving all 'things, and having in himself an eternal 'motion.' And Plato defineth God to be,

' a divine God-head, immortal, and good,
 ' and wise, and understanding; of one and
 ' the same manner indissolvable, having him-
 ' self after the same way, and most like unto
 ' himself.' And in another place he saith,
 that God is ' the chiefest good, the shape of
 ' idea of the chiefest good, the king of all
 ' kinds, and of that invisible and inaccessible
 ' place, that none can attain unto; the maker
 ' of the sun; beyond all substance; the be-
 ' ginning of the universe; from whom are
 ' all the beings and substance that are known
 ' to be.'—But we must remember, (as I said
 before), that all these definitions, and many
 more beside, can give us no true knowledge
 of the essence of God, because it is wholly
 incomprehensible: *Solus Deus est altissimus,*
quo altius nihil est; ' only God is most high,
 above whom there is nothing higher: and
 besides, the philosophers say, that definition
 may wholly specify the proportion of a thing,
 of this kind, quality, difference, or some
 particular accident; all which several things
 are not to be found in God, which is the rea-
 son that he cannot be defined, or compre-
 hended; as very learnedly the philosopher
 Symondias answered: for he being demanded
 concerning the essence of God, and having
 many days given him to resolve the question,
 at last he said, ' The more I strive to consider

what God is, the more difficult I find the matter to be.' Therefore we ought to take great heed, that we wade not too far into this depth; but let us learn *potius glorificare eum qui est, quam investigare quid est*; 'rather most faithfully to serve him who is, than search out what is.' As Chrysostom saith, *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus praevalet*; 'our tongues are not able to speak worthily enough of God, and our understanding is not sufficient to conceive of him as we ought to do.' Therefore, 'we should never think upon God, without great reverence,' saith Musculus.

3. By way of *supereminency* and *transcendent excellency*; as when we ascribe to God whatsoever excellencies that are, or may be spoken of him, far above all the excellencies of other creatures whatsoever: as when we say not only in the *concrete*, that God is just, merciful, wise, strong, good, and such like; but also in the *abstract* *, that he is justice, mercy, wisdom, strength, and goodness itself, which cannot be said of any of all the creatures; for that the best excellencies of the chiefest creatures are but as little sparks in respect of a huge infinite fire; or as a few

* The abstract names of all excellencies are only proper to God, in a way of supereminency.

drops of rain in comparison of the whole ocean, if we should compare them to the excellencies of God: nay, we should find their wisdom is folly; their strength, weakness; their beauty, baldness; and all their goodness to be nothing, in respect of the goodness of God: for *He chargeth his angels with folly, and the heavens are not clean in his sight*, Job iv. 18.

Now, according to these three ways, viz. negation, affirmation, and supereminency, God is described to be an immortal, invisible, incomprehensible, spiritual, infinite, eternal essence; the cause of all causes, and the author of all excellencies.

So here you see a boundless ocean, and a very large description of God; and I may sooner lose myself in the prosecuting of the same, than find him fully as he is in any place, who is fully and truly in every place. In a sober sense Bernard saith true, *Nusquam*

God is every where by his essence re-
pletively,
no where in-
clusively.

est, et ubique est; he is no-where, because no place, whether real or imaginary, can contain and comprehend him; he is every where, because no body, no space, nor

spiritual substance can exclude his presence, or avoid the penetration (if I may so speak) of his essence: he is in Christ, spiritually; in himself, Alpha and Omega; in the world, a governor; in angels, a beauty; in his church,

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as an householder in his family; in the soul, as a bridegroom in his marriage chamber; in the righteous, as an helper; in the reprobate, as fear and horror; in the godly, to defend them, and in the wicked to punish them. There are indeed, four degrees of God's presence; 1. An universal; 2. A special; 3. A more special; 4. A most special.

1. The Lord is present by his essence in all places, Psal. xix. 1, 16.

2. He is present by his glory in heaven, 1 Cor. iii. 16.

3. He is present by his grace in his Saints, John xv. 16. 2 Pet. iii. 18.

4. He is present by his Spirit in Christ, Heb. ix. 14.

He is every where replenishing the place with his being; no where by circumscription and local definition: so that curiosity in this highest point of divinity is very dangerous; for God is one single, pure, and perfect Being; single, without parts; pure, without passions; and perfect, without infirmities*: being in measure, unmeasurable; in majesty, inscrutable; in nature, incomprehensible; in power, irresistible; in will, unchangeable; in place, not circumscribed; in time, indefinite;

* Deut. vi. 4. Isa. xlv. 5. 1 Cor. viii. 4. Lam. ii. 9.
Deut. iv. 15, 16. 1 Sam. xv. 29. Acts xiv. 15. Mat. v. 48.
1 John i. 5.

in love, immutable; in favour, unspeakable; and in promise, inviolable: good, without quality; great, without quantity; creature, without want; in act, without motion; every where present, without sight; the first and the last, without time, making all things; mutable, without any passive mutability in himself. So that there we must needs act knowledge: it is impossible that a finite understanding should comprehend an infinite, eternal, spiritual essence; and therefore, I desire to remember that excellent rule of St. Augustine's *, *Cavendum est, ne dum de Deo cogitamus, et non possumus invenire quod sit, aliquid de eo sentiamus quid non sit*; 'we must take heed, least in seeking to know what God is, we think him to be what he is not.' And in another place †, *Quid est Deus? est id quod nulla attingit opinio*; 'what is God? he is that which no opinion can reach unto.'

To search then too far, is perverse curiosity; to believe the word, is infallible security; and to see him as he is, most absolute felicity.—Climb not too high, for falling; dive not too deep, for drowning; and sore not too high, for dazzling. Labour to know so much as is revealed in the scriptures, in

That it is
not safe to
enquire in-
to the being
of God.

* August. Med. cap. 12.

† Agnst. Trutat. lib. 5. c. 1.

which we are to search for all points, much more for this. And therefore, that I may not err in this point, I will say no more, but with himself, that knows himself best, that he is **JEHOVAH**, whose knowledge is infallible, providence inexplicable, judgment inevitable, decree immutable, wrath terrible, and love unspeakable; whose spirit doth sanctify us, wisdom teach us, counsel guide us, favour compass us, and power govern us*: the Most High over all the earth, wonderful and great in counsel, mighty and excellent in working, rich in mercy, glorious in holiness, fearful in praises†: the regenerator of our nature, our defence in adversity, perseverance in the faith; the life of them that believe, and in the end is eternal life‡: it is he that elected us to salvation, promising remission of sins by believing in Christ, Acts viii. 37. being the first person named in order, not in power nor time, existing of himself and of no other: is called **FATHER**, first, in respect of his natural Son, Christ, begotten from all eternity, Isa. ix. 6. Secondly, in respect of the elect, his adopted sons, Gal. iv. 5. who being not sons by nature are made sons by grace, Eph. ii. 5.

* Rom. xi. 13. Psal. cvii. John x. 7. Heb. vi. 17.
Rom. i. 18. John iv. 10. Rom. xv. 16. Prov. ii. 10.
Psal. lxxxiii. 18. Isa. xxiv. 29.

† Eph. ii. 4. Exod. xv. 11.

‡ Ezek. xxxvi. 26. Titus iii. 5. Eph. i. 4. John iii. 15.

C H A P. II.

Of JESUS CHRIST.

WHOSOEVER will religiously and seriously observe those manifold impressions of the divine goodness, which the Lord God hath planted in the nature of all living creatures, he shall surely find so much matter of reverence, love, and admiration, that he will never be able sufficiently to comprehend the excellency of so huge an ocean of goodness, within the strait and narrow compass of his understanding; for the kingly prophet, David, being as it were ravished, or wrapt in an extasy, at the inexplicable expressions and inconceivable considerations of the plentiful and far spread goodness of God, he breaketh forth in these heavenly acclamations, saying, *O Jehovah, in cælis est benignitas tua, &c. O Lord, our governor, how excellent is thy name in all the world! thou hast set thy glory above the heavens, thy faithfulness reacheth unto the clouds: thy righteousness is like unto the strong mountains; thy judgments are like the great depth; thou savest, O Lord, both man and beast, Psal. viii. 1. xxxvi. 5, 6.*

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impressions
of his good-
ness in the
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OF JESUS CHRIST. 57

But I will not, at this time, enter into that infinite ocean of God's goodness, whereby he *giveth food unto all flesh*, Psal. cxlvii.; and adorneth the field with all kinds of fruitful trees and pleasant flowers; neither will I enter into any part or parcel of his excellent providence, whereby he governeth the whole world by his wisdom, sustaineth all things by his power, and relieveth all things by his goodness: but I will rather bathe myself in those chiefest fountains of God's admirable love, whereby he embraced mankind, the epitome of the whole universe; for *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life*, John iii. 16. Indeed, there is no comfort in the Father without the Son, neither can any believe in him, but by the Son; for *he dwelleth in light inaccessible, whom none can know, till the Son, who is ἀναγλας τῆς δόξης τῆς Πατρὸς*, the brightness of his glory, and the ingrafted form of his person, reveal him, Heb. i. 3.; yea, without the Son he is a consuming fire, but in him hath proclaimed himself to be well pleased. So that the knowledge of Jesus Christ is the only thing that makes us happy; *nam omnia habemus in Christo, et omnia in nobis Christus*; 'because we have all things in Christ, and Christ is all things unto us.' He is

58 Of JESUS CHRIST.

Alpha *legis et Omega evangelii*; 'the beginning of the law and the end of the gospel:' *vetatus in vetri, revelatus in novo Testamento*; 'veild and shadowed in the old, revealed and exhibited in the new Testament;' promised in that, preached in this; there shewed unto the fathers in types, here manifested unto us in truths: for the tree of life, the ark of Noah, the ladder of Jacob, the mercy-seat, the brazen serpent, and all such mystical types, and typical figures that we read of, what were they else but Christ obscurely shadowed before he was fully revealed? And

so all the names of note, such as Noah, Isaac, Joseph, Moses, Aaron, Joshua, Sampson, David, Solomon, kings, priests, prophets, titles of dignity, names of honour, or whatsoever else was any way ascribed to any of them, to express their sovereignty, were only used to express those transcendant excellencies which those personal types did adumbrate, and shew most properly to belong unto this *King of kings*, this *mighty Counsellor*, and this *Prince of peace*, Isa. ix. 6.

Now, if we will consider how all those things, which the prophets of old prophesied, were to be done by the promised Messiah, are all accomplished in the person of Christ,

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we shall find the word like a light shining in darkness; clearly declaring unto us, that Jesus, the son of Mary, is the true Messiah: for the scripture foretold every particular act, accident, and circumstance that should fall out of importance at his coming, incarnation, birth, life, death, resurrection, and ascension: for example*, at what particular *time he should appear*, Gen. xlix. 10. Mat. i.;—that *he should be born of a virgin*, Isa. vii. 14. Matth. i. 18.;—that the place of his birth should be in the *town of Bethlehem*, Micah v. 2. Matth. ii. 6.;—that at his birth all the infants round about should be *slain for his sake*, Jer. xxxi. 15. Mat. ii. 16.;—that the kings of the east should come and *adore him*, and *offer gold*, and *other gifts unto him*, Psal. lxxii. Luke ii. 22.;—that he should be presented by his mother in the *temple of Jerusalem*, Mal. iii. 1. Matth. ii. 13, 14.;—that he should *fly into Egypt*, and be *recalled thence again*, Isa. xix. 1. Hof. xi. 1. Matth. ii. 12, 15.;—that John the Baptist should go before him and *cry in the desert*, Isa. xl. 3. Mal. iii. 1. Luke iii. 4.;—after this, that he should begin his own preaching in *Galilee*, Isa. ix. 1. Matth. iv. 12, 23, 25.;—and that

* In the following particulars, the reader will see the old and new Testament beautifully harmonizing; and how the predictions in the old, had their literal accomplishment in the new, in the person of Jesus of Nazareth.

60 OF JESUS CHRIST.

with all humility, quietness, and clemency of Spirit, Isa. xlii. 2. Matth. v. 1.;—that he should do *strong miracles*, and *heal all diseases*, Isa. xxxv. 5, 6. Matth. iv. 23. viii. 1,—17. Mark i. 8. vii. 32.;—that he should *die for our sins*, Isa. liii. Luke xxiii. 33. John xix. 18.;—that he should be betrayed by *his own disciple*, Psal. xli. 9. Matth. xxvi. 47.;—that he should be sold for *thirty piecies of silver*, Zech. xi. 12. Matth. xxvi. 15.;—that with those thirty pieces there should be bought afterward *a potter's field*, Zech. xi. 13. Matth. xxvii. 9, 10.;—that he should *ride unto Jerusalem upon an ass*, before his passion, Zech. ix. 9. Matth. 21. 5, 7.;—that the Jews should *beat and buffet his face*, and defile the same with *spitting upon him*, Isa. l. 6. lii. 14. Matth. xxvi. 67.;—that they should *whip*, and *rent*, and *tear* his body, before they *put him to death*, Isa. liii. 5. Matth. xxvii. 26, 30, 35. Luke xxiii. 33.;—that they should *pierce his hands and his feet*, Psal. xxii. 16. John xix. 23, 37.;—that they should put him to death among *thieves and malefactors*, Isa. liii. 12. Matth. xxvii. 38.;—that they should *scorn* him, and *nod their heads at him*, saying, *He trusted in the Lord, let him deliver him*, &c. Psal. xxii. 7, 8. Matth. xxvii. 39,—44.;—that they should give him *gall in his meat*, and in his *thirst vinegar to drink*, Psal. lxix. 21. Matth.

xxvii. 48. John xix. 29.;—that they should cast lots about his vesture, and part his garment among them, &c. Psal. xxii. 18. Matth. xxvii. 35.;—that he should ly in the grave of a rich man, Isa. liii. 9. Matth. xxvii. 57.;—that he should rise again from the dead the third day, as was shadowed in his figure, Jonah i. 17. Matth. xii. 40. Luke xi. 30. Psal. xvi. 10.;—that he should ascend to heaven, and sit at the right hand of God his Father for ever, Psal. lxxiii. 18. Luke xxiv. 51. Mark xvi. 19. Acts i. 9.

All these particularities, and a number more, were revealed in scripture, some four thousand, some two thousand, and others one thousand years before the nativity of Christ, the true Messiah, on whom all the fathers, since the beginning, fastned their hope; and of whom all the prophets have spoken, pointing him out, as it were, with the finger, how he was to come, to work the work of our salvation, which, in all circumstances, we see performed by him, as was prophesied by them, to our everlasting comfort.

Moreover, because there is a generation of men, in these our days, that blasphemously deny our Lord and Saviour, Jesus Christ, and his deity, and so consequently the scriptures, I shall hereunto add some testimonies of the Gentiles, yea, and of the Jews themselves

(a people who are our greatest enemies) to prove, and testify, that Jesus is the Son of God, the true and promised Messiah.

First, In the writings of that ancient and learned Zoroaster, there are to be found very many significant speeches of the Son of God, whom he calleth *Secundum Mentem*, the second mind. — And Hermes Trismegistus (who received his learning from Zoroaster) calleth the second person of the Trinity, the first begotten of God, his only Son, his dear, eternal, immutable, and incorruptible Son, whose sacred name is ineffable. This Hermes, or Mercurius, surnamed, *Τριμεγιστος*, thrice great, did often describe the power and majesty of Jesus Christ, and as St. Augustine saith, did compose a book whose title was, *Λόγος τέλειος*, the perfect Word; that is, CHRIST, whom he calleth *Λόγος*: the very same word that our Evangelist useth. — And Lactantius saith, that Zeno affirmed *Λόγος*, the word, (CHRIST) to be the maker of the universe: so that he is rightly called, *Expectatio Gentium*, the hope and expectation of the Gentiles; for those many multitudes, that became proselites of the Jewish religion, and those *Magi*, that came from the east to worship him, as soon as ever he was born, do sufficiently prove, that the Gentiles expected the coming of this promised Messiah, before his incarnation. —

Besides, I cannot truly think that Plato, that ancient writer, should be ignorant of those things; for Theodoret, Clemens Alexandrinus, and Justin Martyr, do plainly affirm, that he read the book of Moses and the prophets; in so much that Numenius, a Platonist, was wont to say, that Plato was none else but Moses in the Grecian tongue.

Secondly, Among the Gentiles there were certain prophetesses; or women prophets, called *Sibyls**, who were indowed (as it seemeth) with a certain spirit of prophesy; and uttered from time to time, most wonderful particularities of Christ to come, agreeing, as it were, wholly with the prophets of Israel: one of them, named *Sibylla Erythraea*, maketh a whole discourse of Christ in Greek acrostic verses; at the latter end of which she said, that he is *immortal Saviour*, and a *King that must suffer for our sins*. But I will leave these Sibyls a little while, and proceed to other authorities. However, before I do so, I think it very fit to make mention of some

* The *SIBYLS*, were certain virgin prophetesses among the ancient heathens, said to be nine or ten in number, who, as they believed, were divinely inspired. Among these the *Sibylla Cumana* and *Erythraea* were the most distinguished. It is said *Sibylla Cumana* wrote, and recorded in nine books, many predictions, which were held in great esteem; and are thought, by some, to have prophesied concerning our Saviour's nativity, life, and passion. — There are yet preserved some fragments of this Sibyl, in several writers.

64 OF JESUS CHRIST.

admirable accidents which happened at the birth of our blessed Saviour.

Paulus Orosius and Eutrophius, both historians in the time of Octavius, do say, that at such time as Jesus Christ was born on earth, there happened in Rome, that in a common inn, or tavern, a well or spring of pure and excellent oil broke up out of the ground, which, for the space of a whole day, ran and issued forth incessantly in great abundance. How excellently may this allude to Jesus Christ, who was not only CHRISTUS DEI, (the anointed of God), but also CHRISTUS DEUS, God himself anointed? — Eutropius addeth, moreover, that in Rome, and the neighbouring places thereabout, even in the full calm and clearest time of the day, a circle was seen about the sun, of as bright splendor and radiance as the sun itself. The same Paulus Orosius further saith, that about the very same time, the senate and people of Rome made free offer to Octavius Augustus to intitle him *chief Lord*, which he refused, and by no means would accept; prognosticating to himself, that a much greater Lord than he, was then upon the earth, to whom that title more worthily appertained.

Comestor, in his Scholiastick history, affirmeth, that in Rome, upon the same day Christ was born, the temple, dedicated by the Romans to place the Goddess, fell in

ruins to the earth*; for they had formerly consulted with the oracle of Apollo, to know how long the temple should stand in good estate: and answer was made them, 'Until a virgin should bring forth a child,' which they reputed to be utterly impossible; and therefore their temple should stand for ever: notwithstanding, at the virgin's deliverance, mother to the King of heaven, it fell to the ground.

Suidas also recordeth†, that Augustus enquiring at the oracle of Apollo, what man should rule after him, received this answer from Satan;

Παῖς ἱσραὴλ καλέσεται, με δεῖν μανθάνειν ἀνδάν;
 Τόνδε δόμον περιπατεῖν καὶ αἰδοῖν ἀνδρὶς ἐκείνου;
 Λατρεῖν αὐτῷ στήναι ἐν βωμῶν παντὶ κατετάται.

An Hebrew child, the King of gods,

Commands me to avoid

This place, and forthwith to return

To Pluto's darksome shade:

From these our altars bid thou art,

In silence therefore to depart.

Augustus having received this answer, went away and set up an altar in Capitolium, with this inscription, in Roman letters,

Ο βωμὸς οὗτος ἐστὶ τῷ πρῶτῳ γένει Θεῷ:

This is the altar of the first begotten of God.

* Templum Pacis fell to the ground at the birth of Christ.

† Suidas, in vita Augusti. Niceph. lib. 1. cap. 17.

So that it is worthy of great consideration, to note how evidently the devil shewed himself, even suddenly, to be overcome and conquered: for, after Christ's coming, and suffering on the cross, the oracles of the devils were altogether silenced; the groves, altars, and temples of the false Gods began to ly waste; yea, the Gentiles began to detaste the imposters of Satan, embraced the faith of Christ, giving over their magican books to Vulcan; a remarkable example whereof we read touching the Ephesians, Acts xix. 8.

Moreover, Plutarch doth report *, that in the letter year of the reign of the emperor Tiberius, a strange voice, and exceeding horrible clamour, with hideous cries and howling, were heard by many in the Grecian sea, lamenting and complaining, that the great god *Pan* † was now departed, insomuch that all the sea resounded their dreadful ecchos. Of this you see more at large, in Eusebius to Theodorus: and in his sixth book, *de preparatione evangelica*, you shall find that Apollo oftentimes exclaimed; *Hei mihi congemiscite; Hei mihi, Hei mihi! oraculorum defecit me claritas*; 'Wo unto me, wo unto me! for that the honour of oracles hath now forsaken me.' And being demanded (by a priest of his own)

* Plut. de defect. oracu.

† PAN, some master devil, had lost his dominion.

concerning God, and true religion, he gave this answer; ‘ O thou unhappy priest, why askest thou me of God, that is the Father of all things, and of this most renowned King, his dear and only Son, and of the Spirit that containeth all, &c. Alas! that Spirit will enforce me shortly to leave this habitation, and place of oracles.’ Whereby it is plain and manifest, that (even in all parts) the devil complaineth on the nativity of our Lord and Saviour Jesus Christ, because it was their utter destruction.

And at, or a little before his passion, as Josephus writeth, a voice was heard in the temple of Jerusalem, (albeit there was no living creature therein) ‘ Let us speedily be gone and leave this country.’

Besides, it is marvellous to consider, how this puissant authority of Christ was imparted to Christians, insomuch that it extended itself so far forth, that not only their words and commandments, but even their very presence did shut the mouths, and drive into fear the miserable and damned spirits. So Lactantius sheweth *, that in his days, a serving man, that was a Christian, following his master into a certain temple of idols, the Gods, (or devils rather,) cried out, ‘ That nothing could be well done, as long as that Christi-

* Lact. lib. 2. de inst. cap. 16.

‘ an was in presence.’ The like recordeth Eusebius * of Dioclesian the emperor, who, going to Apollo for an oracle, received answer, ‘ That the just men were the cause ‘ that he could say nothing ;’ which just men, Apollo’s priests interpreted to be meant of Christians : and thereupon Dioclesian began his most fierce and cruel persecution.

Lastly, the Pagan Porphyry †, that of all others most earnestly endeavoured to impugn and disgrace us Christians, and to hold up the honour of his enfeebled idols, yet discoursing of the great plague, that raged most furiously in the city of Messina, in Sicily, where he dwelt, yielded this reason why Æsculapius, the God of physick (much adored in that place) was not able to help them ; ‘ It is no ‘ wonder, saith he, if this city so many years be ‘ vexed with the plague, seeing that Æsculapius, and all other Gods be now departed ‘ from it, by the coming of Christians : for ‘ since that men have begun to worship this ‘ Jesus, we could never obtain any profit by ‘ our Gods.’—Thus hath the diety of Christ been declared and approved by his omnipotent power, in subduing of infernal enemies.

It remaineth now, that, according to my purpose, I endeavour to manifest the same by other testimonies and authorities.

* Euseb. lib. 5. de Pzep. Evang.

† Porp. lib. 5. Cont. Christ. apud Euseb. l. 5. c. 1. de Pre. Evangel.

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First, That famous Zoroaster, king of the Bactrians, a man excellent in all learning, (as St. Justin saith) left this as a tradition among the Gentiles, and afterwards it was more plainly published by the Sibyls; 'That a day-star should appear before the rising of the Sun of righteousness.' And Chalcidius, a platonick, doth say *, 'That the Chaldian astronomers did gather, by contemplation of this star, that some God descended from heaven to the benefit of mankind.' And Fulgentius saith †, that, *Puer natus, novam stellam fabricavit*; 'Christ being born, did, of nothing, frame this new star, which did bear such evident witness of him:' for the wise men, being upon the mountain Victorialis, worshipping their God, (as St. Chrysostom saith ‡,) 'a star did appear unto them, in the likeness of a child.' Now, though Ammonius Alexdrinus and Nicephorus think ||, that this star appeared two years before the nativity of Jesus Christ, that so they might make preparation for so long a journey, because these Magi were kings themselves; and St. Cyprian § delivereth it from the tradition

* Chalcid. apud Marsil. sicin. tract. de stella magi.

† Fulgen. fol. 657, in octav. Sermon. de Ephiphan.

‡ Chrysost. homil. 2. op. imperf. in Matth. 2.

|| Ammon. Alex. in Harm. Niceph. l. 1. c. 1.

§ Cyprian. serm. de baptist.

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of the Church; and St. Chrysostom † seemeth to consent; and Bosquierus laboureth to confirm it; yet I think rather with St. Augustin, that these three wise men, *iter unius anni in tredecem diebus peregerunt*, ‘ did perform that journey, which was enough for a whole year, in thirteen days;’ because, as Rumegius saith, *puer ad quem properaverunt, potuit eos, in tam brevi temporis spacio ad se, adducere*; ‘ that child unto whom they hastened, might help and further them forward to come unto himself, in so short a space:’ and therefore, this their diligence and speedy haste to come to Christ, doth sufficiently shew, that they believed this newborn babe to be the true and eternal God: so that those wise men were wise indeed, not because they had all the wisdom of the Gentiles, but because they did both seek and find him, *in whom are hid all the treasures of wisdom and knowledge*.

Also, their behaviour, being come, doth plainly shew that, *puerum quem viderunt hominem agnoverunt redemptorem*; ‘ the child which they saw to be a man, they did acknowledge to be their God;’ for tho’ they saw him dandled in the lap of his poor mother, wrapt about with mean clouts, and having not the least sign of any kingly dignity, yet

† Chrysost. homil. 6. in Matth. 2.

they did homage unto him as unto the King of kings; for they fell down, to shew their humility; they worshipped him, to shew their faith; they offered their gifts, to shew their charity: *Quid adorant regem nuper tantum, &c.*

‘ and what is this that they adore? this child
‘ newly born, and sucking on his mother’s
‘ breast, and would not adore that king which
‘ had been long ordained, and most gloriously
‘ reigning on his kingly throne!’ What is the
cause of this? *Ille natus in pallatio contemnitur,*
iste natus in diversorio queritur; ‘ That he
‘ that was born in the palace should be contem-
‘ ned, and he which lay in the manger should
‘ be adored.’ St. Chrysostem, Leo, and Ful-
gentius do all agree, it was because the wise
men knew that he, *Quem dixerunt regem ju-*
deorum, erat creator angelorum; et quem vi-
derunt parvam in præscipio, erat immensus in
cælo: ‘ he whom they had called King of the
‘ Jews, was the Lord and maker of the angels;
‘ and whom they saw little and poor in the
‘ earth, was rich and immeasurable in heaven.’

Lastly, The cruel murder committed by Herod, on poor harmless innocents, doth sufficiently prove the birth and coming of the true Messias; for Plato, the learnedst man that ever wrote among the Jews, (except the writers of holy Scriptures) in his Abridgment of Times, saith, that Herod caused certain

children to be slain, and his own son with them, because he had heard that the Christ, a king promised to the Hebrews, was then born.

Secondly, As for Christ's life and conversation, by the testimony of his greatest adversaries, it was more admirable than his doctrine; his life being a most lively table, wherein the perfection of all his doctrine was expressed. A man of such gravity, as never, in his life, was noted to laugh; of such humility, as being the Son of God, he scarce used, in this world, the dignity of a servant; of such sweet and mild behaviour, as all the injuries of his enemies never wrested from him an angry word: and as the prophet did foretel the virtue and sanctity of this Messiah, so the divels themselves could not but confess it to have been fulfilled in the person of Christ; as is most evident by Porphiry *, a professed enemy of the Christian name, who, after consideration of divers oracles, uttered by his idols, touching Jesus, he breaketh forth into this confession, 'It is exceeding wonderful, saith he, what testimony the Gods do give of the singular piety and sanctity of Jesus; for which they avouch him to be rewarded with immortality.' And Josephus †, not

* Porph. lib. de laud. Phylo.

† Joseph. in lib. 2. de Antiq.

only a Jew by lineage and nation, but also by his life and profession, writeth thus of Christ,

‘ At the same time lived Jesus, a very wise
‘ man, if it be lawful to term him a man ;
‘ because, indeed and verity, he did wonder-
‘ ful things ; and was master and doctor to
‘ such as loved and sought for truth : he as-
‘ sembled, and was followed by great troops
‘ of Jews and Gentiles, and he was Christ.’

By which testimony of Josephus, we see men-
tion is made, not only of Jesus, and his life ;
but also of his miracles, which were plainly
foretold, and published by the Sibyls, among
whom one of them, (as Lactantius recordeth *,
wrote thus of Christ to come, ‘ He shall do
‘ all things by his only word ; he shall cure
‘ all infirmities ; he shall raise the dead ; he
‘ shall make the lame to run and skip ; the
‘ deaf shall hear ; the blind shall see ; and the
‘ dumb shall speak : on five loaves and two
‘ fishes five thousand persons shall be satisfied,
‘ and the fragments shall fill twelve baskets
‘ to the hope of many : he shall command
‘ the winds, and walk upon the furious sea
‘ with the feet of his peace.’

To these predictions of Sibylla do agree
the doctrine of the Jews themselves, in many
places of their Talmud, viz. ‘ That the
‘ Messias should be wonderful in working

* Lact. lib. 4. divina. instit. cap. 15.

‘miracles *.’ And in their public commentary upon Ecclesiastes, they have these words; ‘all the former miracles of prophets and saints, shall be nothing to the miracles of the Messias when he cometh.’ — And this much of the fortelling of Christ’s miracles.

But now for the fulfilling thereof in Jesus, that is, how these predictions were performed in the stupendious works and actions of our blessed Saviour. There is no difficulty; for

The confession
of Jesus’s mi-
racles by his
enemies.

that, besides the former testimonies of Josephus, which were sufficient in this case; the Jews themselves do grant and record

Jesus miracles in divers places of their Talmud; yea, they make mention of many wonderful things that Jesus did, which are not written by our Evangelists: the same doth Mahomet in his Alcoran †, affirming Jesus to be the son of Mary, to have been a great prophet, and to have wrought his miracles only by the power and Spirit of God.

Thirdly, About his *passion* there is little or no controversy; and therefore the testimony of Josephus may suffice ‡, whose words were these, ‘That the principal Jews of his country, having accused and delivered over

* Misdra. cap. 1.

† Thal. in tract. au. adozara. Misdra. ch. elo. cohel. Alcor. azo. 14. ri. 13.

‡ Joseph. lib. 1. Antiq. cap. 4.

‘ Jesus to Pilate, (that was governor of Jury
 ‘ for the Roman emperor) he adjudged him
 ‘ to the cross.’ The same do other Jews and
 Gentiles record. Also, the particulars of
 Christ’s passion was plainly foretold by Sibylla;
 for these are her own words, set down by Lac-
 tantius, ‘ He shall appear miserable, igno-
 ‘ minious, and deformed, to the end he may
 ‘ give hope unto the miserable: afterward he
 ‘ shall come into the hands of most wicked
 ‘ and faithless men; they shall buffet him with
 ‘ their sacrilegious fists, and shall spit upon
 ‘ him with their unclean mouths: he shall
 ‘ yield his innocent back to the whip; and
 ‘ shall say nothing while he receiveth the
 ‘ stripes, to the end he may speak to those
 ‘ that are dead: he shall bear a crown of
 ‘ thorns, and they shall give him gall to eat,
 ‘ and vinegar to drink; and this shall be the
 ‘ hospitality he shall find among them.’

Neither do the ancient Rabbins and teach-
 ers among the Jews discent from this; for
 that, in their Talmud, that was gathered a-
 bove one thousand and two hundred years
 ago, the plain sentence of divers are set down,
 that their Messia’s, at his coming, should be
 put to death. And what can be more plain
 than the written words of Rabbi Simon*,

* Rabbi Simon in Jer. lib.

which are as followeth, ' Woe be to the men
 ' of Israel; for that they shall slay the Mes-
 ' sia's. God shall send his Son in man's
 ' flesh to wash them, and they shall murder
 ' him;' yea, in their own commentary upon
 Daniel*, they have these words; ' Three
 ' years and a half shall the presence of God
 ' in flesh cry, and preach upon the mount
 ' Olivet; and then shall he be slain.' And
 Sibylla addeth further, two particular mira-
 cles that should fall out in the said passion of
 the Messia's, viz. ' That the vail of the
 ' Jewish temple should break in two; and
 ' that at mid-day there should be darkness for
 ' three hours over all the world:' which
 thing, to be fulfilled at the death of Jesus,
 not only St. Matthew doth assure us in his
 gospel, chap. xxvii. but also Eusebius affirm-
 eth, that he had read the same word for word,
 recorded in divers heathen writers.

Phlegonius, a Greek historian, born in Asia,
 of whom Suidas maketh mention, reporteth
 for a wonderful thing, that in the fourth year
 of the two hundred and tenth Olympiad (which,
 by just computation was in the eighteenth
 year of the reign of Tiberius, and at which
 time our Saviour suffered) there was an
 eclipse of the sun, the very greatest that
 ever had been seen, or ever found to be

* Bed. lib. 4. divin. inst. cap. 19.

written of; and that it continued from the sixth until the ninth hour: and that during this eclipse, the trembling of the earth was so great in Asia, and in Bythinia, that very strong built houses fell to the ground.

It appeareth, moreover, that besides this Phlegonius, Pliny also felt, and wrote of the self same matter; for he saith, in the time of the emperor Tiberius, the quaking of the earth was much greater than ever it had been before; by means whereof, saith another, twelve cities were overthrown and ruined in Asia, with many other goodly buildings and houses: so that the historiographers among the Gentiles, albeit they knew not the cause, did not forbear to write of the miracles of Christ.

Furthermore, Æsculus, an old astronomer, doth prove, by the situation and constitution of the sun and moon at his passion, that no eclipse could then be naturally; and therefore it was very miraculous, contrary to the order of nature, and only done by the omnipotency of God, who deprived the sun of his light for all that space of time.

Dionysius the Areopagite, being on that day in Athens, and beholding the sun to be so strangely obscured, knowing also (being a man learned and skilful in astrology and the celestial courses) that this eclipse was con-

trary to nature, he cried out with a loud voice, saying, *Aut Deus natura patitur, aut mundi machina dissolvetur;* 'either the God of nature doth now suffer, or the frame of the whole world shall be dissolved.' And to another *, he spake of that eclipse in these words, *Ignotus in carne patitur Deus, cujus gratia rerum universitas densa hac caligini obscurata est, atque concussa:* 'God unknown in the flesh did suffer, for whose sake the universe was struck, and covered with thick darkness.' And this Dionysius, in an epistle written to Polycarpus, being asked what this great eclipse might portend, said, 'That it shewed a change, and a great alteration; and that he did seriously observe the day and hour.

The other miracle of the vail of the temple, which rent insunder, Josephus also giveth faithful testimony thereof.

Finally, I will conclude this discourse with the authority of learned Phyllo, who doth plainly confess the diety of Jesus Christ, and the necessity of his suffering. This man, who was the learnedst among the Jews, made a special book of the banishment of his countrymen, where he hath this discourse ensuing: 'What time, saith he, may be appointed for the return home of us banished Jews, it is

* Michael Syngellus in encog. 10. § Dionys.

‘ hard to determine; for, by tradition, we
 ‘ have said, that we must expect the death
 ‘ of an high-priest: but I am of opinion, that
 ‘ this high-priest shall be the very Word of
 ‘ God, which shall be void of all sin, both
 ‘ voluntary and involuntary, whose father
 ‘ shall be God; and this word shall be the
 ‘ father’s wisdom, by whom all things in this
 ‘ world were created: his head shall be a-
 ‘ nointed with oil, and his kingdom shall
 ‘ flourish and shine for ever.’ This wrote
 Phylo Judæus, at that time when he little i-
 magined the same High-priest, which he so
 much expected, and the same Word of God,
 whose kingdom he described, was now al-
 ready come into the world.

Fourthly, As Jesus Christ did declare him-
 self truly to be the Son of man, by yielding
 unto the death; so he did declare himself
 mightily to be the Son of God, by his *Resur-*
rection from the dead: and this resurrection of
 his was exactly foretold, not only to the Jews,
 but also to the Gentiles; for these are the
 words of Sibylla, ‘ He shall end the necessity
 ‘ of death, by three days sleep; and then
 ‘ returning from death to life again, he
 ‘ shall be the first that shall shew the begin-
 ‘ ning of resurrection to his chosen; for that
 ‘ by conquering death he shall bring us to
 ‘ life.’ What thing can be more plainly de-

scribed than this? But now to prove the truth and certainty of his resurrection, our first and most eminent testimony shall be derived from our greatest enemies, among which number is Josephus, that learned Jew, whose words are these, ' Although he was accused by the principal men of our faith, and crucified; yet, he was not abandoned by them who had formerly followed him: but three days after his death, he appeared alive again unto them, according as the prophets, inspired of God, had foretold and prophesied of him.' Which express, plain, and resolute words, we may, in reason, take not only as the confession of Josephus, but as the common judgment, opinion, and sentence of all the discreet and sober men of that time, laid down and recorded by the historiographer; in whose days there were yet many Christians alive, that had seen and spoken with Jesus after his resurrection; and multitudes of Jews who had heard the same protested by their father's, brethren, kinsfolk, and friends, who had themselves been eye witnesses thereof.

Ignatius was twelve years old when our Saviour suffered: and for certainty that he did see Christ, after his resurrection, take his own words; '*Ego vero et post resurrectionem in carne eum vidi, et credo quia sit:*' and truly I did see him after his resurrection in

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‘ the flesh, and I do believe that it is he.’
 Yea, he sets down the time and persons,
 when, and before whom it was; *Et quando*
venit ad Petrum, et ad eos qui cum Petro erant;
 ‘ and when he had come to Peter, and to
 ‘ those that were with him, he said, *Touch*
 ‘ *and see; for a Spirit hath not flesh and bones*
 ‘ *as ye see me have: and they touched him and*
 ‘ *believed.*’ So that his own words are suffi-
 cient proof; but yet it is the consent of all
 the Church historians, as Eusebius, St. Jerom
 and Ruffinus testify.

Moreover, Dionysius the Areopagite, St.
 Bernard, and others, report a famous saying
 of St. Ignatius, which he uttered with sighs,
 and is extant in his epistle to the Romans;
 and it is this, *Amor meus crucifixus est;*
 ‘ my love is crucified!’ Indeed, this holy and
 pious bishop, did so constantly meditate upon
 those great things which Christ had done and
 suffered for him, that he was thereby brought
 so intirely to love him, as when he was de-
 manded why he would not forsake and forget
 Christ, rather than suffer himself to be torn
 and devoured of wild and savage beasts, he
 answered, ‘ That he could not forget him,
 ‘ because the sufferings of Christ, were not
 ‘ only words transient in his mouth, or re-
 ‘ movable objects before his eyes; but they
 ‘ were indelible characters, so engraven in

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‘ his heart, that all the torments of the earth
 ‘ could never raze them out.’ And there-
 fore, being commanded by that bloody tyrant,
 Trajan, to be ript and embowled, they found
 JESUS CHRIST written upon his heart in cha-
 racters of gold. He is stiled *divinus Ignatius,*
inclitissimus et ferventissimus martyr; ‘ divine
 ‘ Ignatius, a most famous and fervent martyr.’
 Nay, Nicephorus goes beyond that title, and
 calls him, *θεόληπτος* & *θεοφóρτος*, *one that saw*
God; for when he was a child, Nicephorus
 reports, that our Saviour would take him up
 and shew him to his disciples: and it may be
 that this was *one of those little children* that
 were brought to Christ to touch them, or *that*
little child whom Jesus took and set him in
 the midst of them to learn them humility.
 Indeed, as St. Augustine saith, *Tota vita*
Christi, in terris per hominem quem gessit, dis-
ciplina morum fuit; ‘ the whole life of Christ,
 ‘ which he spent here on earth, was and is a
 ‘ patern for all Christians;’ *nam omnia bona*
mundi contempsit, ‘ for he despised all the va-
 ‘ nity and pomp in this world,’ to teach us
in his mundanis fœlicita tum non reponere;
 ‘ that we should not greedily seek, nor chil-
 ‘ dishly place our delight in these vain and
 ‘ wordly toys.’ He suffered all the sorrows
 of this world, hunger, thirst, nakedness, cold,

and lyings, slanders, spitings, mockings, whippings, and death itself, to teach us, *ut nec in istis quæreretur felicitas, ita nec in istis infelicitas timeretur*; 'that as we should place no felicity in the vanities of this life, so we should not fear the miseries of this world:' but say with Deborah, Judg. vi. 12, — 14. *March valiantly, O my soul:* and with the angel unto Gideon, *Go on thou mighty man of war, and pass through all the ranks of miseries?*

To be brief, if we do but seriously look into the life of Jesus Christ, we shall easily find, that, as Bernard saith, true wisdom is found in his doctrine; righteousness in his mercy; mercy in his justice; temperance in his life; truth in his words; fortitude in his sufferings; and all virtue in all his actions: all the Ethicks of Aristotle, all the morality of Seneca, and all the wisdom of Greece, can no wise describe virtue perfectly, as we see it expressly portrayed in the lively example of our Saviour's life: yea, such was the piety of Jesus Christ, that even his greatest enemies were forced to acknowledge and confess it; for we take Theodosius*, a Jew, with a Christian merchant-man, named Philip, in the time of the emperor Justinian, is here worthy to be noted; 'In the temple of Hierusalem,

* Suidas upon the words of Jesus.

said the Jew, there are two and twenty
 ordinary priests, and as soon as any of them
 died, the residue chose another in his place:
 now it happened, that Jesus, for his singu-
 lar piety * and doctrine, was chosen by
 them; and to the intent they might know
 the name of his father and mother, and in-
 register it according to their custom, they
 sent for them; and Mary came hither alone,
 because Joseph was then dead †; she being
 asked the name of the father of Jesus, an-
 swered upon her oath, that she had con-
 ceived him by the Holy Ghost; and report-
 ed to them the words of the angel. More-
 over, she told the names of the women that
 came to her labour, unlooked for. Upon
 due inquisition whereof, when all things
 were found to fall out true, they registered
 his name in the register of the priests, in
 these words, *JESUS the Son of the living*
God, and of the virgin Mary. And this
 register, said Theodosius, was saved at the
 sacking of Hierusalem, and afterwards kept
 in the city of Tiberius, where it is preserv-
 ed in secret; and I have seen it as one of
 the chief of Jews, and as one from whom,
 in respect of my degree, nothing was restrain-
 ed: and I believe thereby that it is not ig-

* Christ's piety acknowledged by a Jew.

† Joseph died before the virgin Mary.

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‘ norance that holdeth me in the Jewish religion, but that the honour which I have among my country-men, the like whereof I could not have elsewhere.’—Thus we see that the Jews themselves were forced to acknowledge and declare the piety and diety of Jesus Christ; and as for the family from whence he descended, it remaineth registered in the Jewish Talmud*, that Jesus of Nazareth crucified, was of the blood royal; from Zerobabel, of the house of David.—Thus much by way of digression.

But now to return to the foregoing subject of our discourse, namely, the *resurrection of Jesus Christ*: although the testimony of Josephus and St. Ignatius might suffice, to prove the truth and certainty hereof, against all the Atheists of the world; yet hereunto I shall add some other testimonies, and circumstantial proofs that do infallibly prove the resurrection of Christ, and so consequently that Jesus is the Son of God, the true and promised Messias.

1st, The testimony of *the Angel*, who said unto the woman, *Why seek ye the living among the dead? he is not here, but he is risen*, Matth. xxviii. 1.; *et si non credideretis oraculo, credite oculo*; ‘ and if ye will not believe us,

* Talmud. Taft. San. canig. Mabad.

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believe your own eyes; for you may see the place where the Lord lay. And, 2dly, Truth itself confirms this fact unto us, by those manifold appearances that he made after his resurrection, during the space of forty days that he abode here on earth, before he ascended into heaven: and these, (if I be not far deceived in my reckoning) were at least twelve times, according to the number of his twelve apostles.

1. He appeared unto Mary Magdalene apart, Mark xvi. 9.; where we must observe, that he appeared first unto a woman, that no woman should thenceforth be any ways reproached for their first transgression and seduction of man, *Quia ut culpam viro transfudit, transfudit etiam et gratiam, veterisque lapsus ærumnam resurrectionis indicio compensavit* *: ‘Because that a woman was the first instrument of death, so she was the first messenger of life, and brought the first tidings of the resurrection of Christ, which is the surest argument of man’s salvation.’ And he appeared to this woman first, *Quia dominum præ cæteris delexit, ideo præ cæteris videre meruit* †; ‘Because she loved him above all, therefore she obtained to see him before all.’ She rose early, she sought him

* Ambros. lib. 10. in luc. 24.

† August. Medita. cap. 35.

carefully, and she wept bitterly, John xx. 1, 11, 15. not with those indiscreet women; for Tammuz, which was a brazen image, with leadn eyes, that being molten with heat, did seem to weep, and so caused the women to sympathize in tears, and to weep (as is thought) for Adonai, Ezek. viii. 14.; but she weeps for Adonai, for her Lord and Saviour Jesus Christ: a rare example of great piety; and therefore, though she had offended much, yet because she *sorrowed much, and loved much, she had much forgiven her, and much love shewed unto her*; for he which is Alpha and Omega, the first and the last, Rev. i. 8. did shew himself first unto her.

2. He appeared unto *all the women together*, as they returned homeward from the sepulchre; to teach us, that man never truly sought for Christ, but with these women he should be sure to find him.

3. To *Simon Peter alone*, 1 Cor. xv. 5.; the first among the men, saith St. Chrysostom, because St. Peter was the first apostle whom he called first, and who confessed him first to be the Son of God; and therefore he appear-eth first to him, and bideth the women *tell his disciples, and Peter*; that is, and especially Peter, *that he was risen and went before them into Galilee*. But when, or where, or after what manner he appeared thus unto

Peter, because the scripture doth not express it we can no wise determine it, as both Theophylact and St. Gregory do observe; and therefore, it being a question, *plus subtilitatis quam utilitatis habens*, 'that hath more 'subtile curiosity than any comfortable utility,' I will peaceably pass over it.

4. He appeared to the *two disciples journeying towards Emaus*, Luke xxiv. 13.; the name of the one was Cleophas, and many think the other to be St. Luke himself, who, out of his modesty, concealeth his own name, saith Theophylact. These two, *Fugientis civitatem sanguinolentam statim inveniunt Christum*, 'flying this bloody city, did presently 'find their Saviour;' to shew unto us, that while we live among the wicked, we shall live separate from God: but as Elias, when he left Jezabel, was presently accompanied by the angel; so these two, and all those that forsake the world, or shun the wicked, shall presently find their God.

5. He appeared unto the *eleven apostles*, and *all the rest of the disciples* that were with them, when the doors were shut; and standing in the midst of them, he said, *Peace be unto you*, Mark xvi. 14. Luke xxiv. 33. John xx. 19.; to shew that he was the *Prince of peace*, who had now purchased their peace indeed. And he demanded, why thoughts

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should arise in their hearts, to shew unto us that he was a God; because he knew the very secrets of their hearts.

6. He appeared to the *same company* again, within eight days after, when *Thomas* was with them, John xxiv. 24, 26.; and then he shewed them the wounds of his sacred body, which he suffered to be handled, and which he kept, (saith St. Augustine, *non necessitate, sed potestate,*) not for any weakness in himself, that he could not cure and heal up those wounds that he received, but through his power he reserved them,

(1.) To shew unto us the *greatness of his love*, that would suffer so much of and for wretched man.

(2.) To shew the *greatness of man's malice*, that would, Diomedis-like, so cruelly deal with so merciful a God.

(3.) To strengthen the *weak faith of his wavering servants*, that they seeing the wounds of his body might thereby have the wounds of their unbelieving souls healed.

(4.) To shew the *certainly of his resurrection*, when they saw he had the same body which was crucified and pierced by his enemies.

7. He appeared to *Peter, James, and John, Nethaniel, Didymus, and two other disciples*, when they were a fishing at the sea

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of Tiberius, John xxi. 1.; and there he proved unto them the verity of his diety, by providing fishes for them to eat; and the truth of his humanity, by eating with them.

8. He appeared unto *James*, the brother of the Lord, 1 Cor. v. 7.; that is, the cousin-german of Christ, according to the flesh, being the son of Mary, that was sister unto the virgin Mary, as St. Hierom saith; and not the son of Joseph by another wife, as some would have it. And he was called *James, The Just*, in regard of his upright and innocent life.

9. He appeared unto the *eleven disciples* at one time, upon mount Tabor in Galilee, Matth. xxviii. 10, 11.

10. He appeared to more than five hundred brethren at once, 1 Cor. xv. 6.

11. He appeared to *all his apostles and disciples*, and more than five hundred brethren at once, upon mount Olivet by Jerusalem, Acts i. 12, 14.; when, in the presence of them all, he ascended up to heaven.

12. He appeared unto St. *Paul*, travelling to Damascus, as unto *one born out of due time*, 1 Cor. xv. 8.

Thus he did appear unto his apostles and disciples, who, by his eternal wisdom, were pre-ordained to be witnesses of his glorious resurrection; and, methinks the plainness of

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their declaration, and the smallness of their expectation, of any manner of profit in the world for testifying of these things, should be sufficient to make all men give credit to their testimony. Besides all this, there are many other circumstantial proofs and demonstrations of his resurrection: for,

1. At the very moment of time that he arose from the sepulchre, and the angels descended from heaven there was *a great earthquake*, Matth. xxviii. 2.; the earth either dancing for joy that Christ was risen, or trembling for fear that men would not believe it.

2. Many that were *dead came forth from their graves, and appeared unto many in the city of Jerusalem*, to testify unto them, and assure them of his resurrection, Matth. xxvii. 52, 53. Dives thought, if one were sent from the dead, his brethren would believe him; and behold here are many sent, and yet the Jews, the brethren of Christ, will not believe them; and yet, notwithstanding, when they read that one Erus an Armenian, that one Aristeus, or that one Thespesius, rose again to life, they think no evil of Plato, Herodotus, or Plutarch, for reporting it.

3. *Pilate* himself, that condemned him to death, did testify his resurrection unto life, in a letter that he wrote unto Tiberius Cæsar *.

* Euseb. l. i. cap. 2.

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4. Whereas, a little before the resurrection of Jesus Christ, his apostles and disciples durst not peep out of doors, because they did but waveringly think, that *this was he, which should have redeemed Israel*, they do now courageously compass the whole world, and confidently teach and avouch, *There is no other name given under heaven, whereby men may be saved, but the name of Jesus.*

5. All martyrs have most boldly confessed this truth, and sealed it with their blood: Tertullian doth most excellently shew the difference between the martyrs and malefactors, saying, *mali apparere devitant; deprehensi, trepidant; accusati, negant; condemnati, moerent, &c.* ' Evil doers are loth to be seen; being taken, ' they tremble; being accused, they deny it; ' being condemned, they deplore themselves: ' but with the martyrs their is no such matter, for they are neither ashamed of their ' profession, neither do they grieve at their ' apprehension; but if they be noted for ' Christians, they rejoice at it; if they be accused, they confess it; if adjudged to die, ' they deem it better than life: ' and therefore, saith he, *Quid hoc mali est, cujus reus guadet, cujus accusatio votum est, et cujus pœna fœlicitas?* ' What evil is this, when the guilt of the fact rejoices in his accusation, and ' is made happy in his condemnation.'

6. The great *plagues* and *punishments* that were presently inflicted, and have still, to this very day, continued upon all the persecutors and deniers of Jesus Christ, do sufficiently prove the truth and certainty of his resurrection, and that he is the true and promised Messias; for Pilate, being accused by the Jews, was enforced to appeal from Vitellius, the chief governor of Syria, and to go to Rome to defend himself before Cæsar, who, before Pilate came there, was dead: and therefore, he had none other remedy, but to wander as a pilgrim and a forlorn creature, till he ended his days in extreme miseries. So Agrippa suffered intollerable calamities: so Herod the tetrach was spoiled of his goods, deprived of his kingdom, and banished from his country: so Herod that killed James, was miserably eaten up of loathsome worms: and to the Jews was measured the same measure that they had measured unto Christ before; for, as they had sold him for thirty pence, so thirty of them were sold for one penny, and five hundred of them were nailed to crosses in one day.—It were too lamentable to relate more of these doleful tragedies, which Josephus, Eusebius, Evagrius, and others have written of them; and what they suffered at the final ruin and destruction of Jerusalem; and what heavy

bondage, (far worse than that Egyptian slavery) they have endured to this very day.

Hence it is, that Rabbi Samuel, about six hundred years ago, wrote a Tractat in form of an epistle unto Rabbi Isacc, master of the synagogue of the Jews, in Subulmeta, a city of Moroccho, wherein he doth excellently discuss the cause of their long captivity, their great blindness, and extreme miseries: and after that he had proved, that this punishment was inflicted upon them for some great and grievous sin, he sheweth that sin to be the same whereof the prophet Amos speaks of, chap. ii. 6. *For three transgressions of Israel, and for four, non transferrum eos, I will not turn away the punishment thereof; because they sold the righteous for silver.* And though he said that their Rabbies do understand this *Righteous* to be *Joseph*, that was sold by his brethren into Egypt; yet, because the prophet putteth this for the *fourth* sin, and the *greatest* sin of Israel; and because he cannot find any *three* sins of the sons of Israel, before the selling of *Joseph*; therefore, he maketh the *selling of Joseph* to be the first sin of Israel; the *worshipping of the calf* in Horeb, to be the second; the *abusing and killing of God's prophets*, to be the third; and the fourth, to be the *selling of Jesus Christ*: for the *first*, they served four hundred years; for the se-

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cond, they wandered forty years in the wilderness, until they that came out of Egypt were all consumed and brought to nothing, excepting only Caleb and Joshua; for the *third*, they were held captives seventy years in Babylon; and for the *fourth*, the said Rabbi Samuel confesseth, that they were held in most pitiful captivity to this very day, because he was most unjustly sold, and most shamefully delivered to death, as he sheweth in the seventh chapter of the said Tractat.

Many more circumstantial proofs and declarations of his resurrection might be produced, to shew him to be the true Messias; but, I hope, these will serve, to shew also that our fathers have not, and we do not, believe these things without more than abundant and unanswerable proofs thereof; and to convince that malicious obstinacy and infidelity of all those, whether professed Jews, plain Athiests, or seeming Christians, which, notwithstanding such a number of arguments, and such a cloud of witnesses, will still continue blinded and hardened in unbelief.

Fifthly, and lastly, As for his *ascension*, whosoever seeth and acknowledgeth, that Jesus, being dead, could raise himself again to life, will easily believe also, that he was likewise able to ascend up to heaven, whereof, notwithstanding St. Luke alledgeth, Acts i.

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9, 11. *one hundred and twenty witnesses*, at the least, in whose presence he ascended from the top of mount Olivet, after forty days space, which he had spent with them, from the time of his resurrection.

He alledgeth also, the appearing of *two angels* among all the people; for the testimony whereof, he nameth the day and place, when and where it happened; he recounteth the very words that Jesus spake at his ascension; he telleth the manner how he ascended, and how a cloud came down and received him out of their sight; he declareth what the multitude did, whither they went, and in what place they remained after their departure thence.

And finally, he setteth down so many particulars, as if it had been the easiest matter in the world, for his enemies to have refused his narration, if all had not been true.

Wherefore, to conclude this discourse, of the birth, life, death, resurrection, and ascension of Jesus, seeing nothing hath happened in the same, which was not foretold, both to Jew and Gentile, nor any thing forshewed concerning the Messias, which was not fulfilled most exactly in the person of Christ, as hath been proved by the foregoing testimonies, we may most certainly assure ourselves, and confidently affirm against all the unbelieving

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Jews and wretched Athiests of the world, that Jesus is the Son of God, the true and promised Messias.

Moreover, touching the *excellency* of his person, I shall yet further prove, 1. That for *time*, he is *co-eternal* with his Father; 2. That for *nature*, he is *co-essential* with his Father; and, 3. That for *dignity*, he is *co-equal* with his Father.

First, I am to prove, that for *time*, our Lord Jesus Christ is *co-eternal* with his Father; and this both apparent scripture, and unanswerable reason, drawn from thence, do make plain. For,

1st, The *scriptures* call him the *true Jehovah*, as we may see by the collation and comparing of those places, *viz.* Exod. iii. 2, 13. iv. 14, 24. xx. 2. Acts vii. 30, 32. 1 Cor. x. 4, 9. &c. And so the scriptures call him *God*, as Gen. xxxii. 28. Psal. xlv. 7. Isa. vii. 14. Matth. iii. 3. Acts xx. 28. 1 Tim. iii. 16. Heb. i. 8.; and therefore, St. John saith, chap. i. 2. ὁ Θεὸς ἦν ὁ Λόγος, and the *Word* was *God*. Also Thomas saith unto Christ, *My Lord and my God*; John xx. 26.; and so we find the same truth expressed in many other places of scripture.

2^{dly}, We may shew the same truth, that our Lord Jesus Christ is *co-eternal* with the

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Father, by *infallible* and *unanswerable* reasons drawn from scripture. As,

1. From those incommunicable *properties* of the Diety which are properly ascribed unto him. As,

(1.) To be *omnipotent*, John iii. 31. Heb. i. 3. Phil. iii. 21. Rev. i. 8.

(2.) To *remit sins*, Matth. ix. 6. xvi. 11. xxviii. 20. Mark ii. 5. vii. 9. Luke v. 20. John xvi. 15. xx. 23.

(3.) To be *omnipresent*, or in many places at the same instant, Matth. xviii. 20.

(4.) To be *omnipotent*, or to have the same equal power with the Father, John v. 17.

(5.) To *raise himself* from the grave, Rom. i. 4. John x. 18.

(6.) To *send forth* and to *give the Holy Ghost*, Zech. xii. 10. John xvi. 7.

2. From these *epithets* which are ascribed unto him, and are truly agreeable unto the divine nature; as to be the author of our election; to illuminate us; to know the secrets of our hearts; to hear the prayers of them that call upon him; to judge the quick and the dead; to give unto his servants everlasting life; to be truly rich, and so able to do, and to bestow these great rewards upon his servants*.

* John xiii. 18. i. 9. Matth. ix. 4, 5. John xiv. 14. v. 22, 24. 2 Cor. viii. 9. Psal. l. 12. John xvi. 15.

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3. From those *relations* that he hath with God: as to be (*μονογενής*) *the only begotten Son of God*, John i. 18.; *the brightness of his glory*, Heb. i. 3.; and as the poet saith,

*If God had once no Son, then once must he,
Without the brightness of his glory be.*

Also, to be the *arm of God*, Isa. liii. 1. John xiv. 7. Phil. ii. 6. which the fathers do expound of Christ; to be the *image of the Father*, 2 Cor. iv. 4. Col. i. 5.; and to be the *very form of God*, which is most simple and essential, not compounded or accidental; for that in God there is no composition, no accidents; *Et nihil est in Deo, quod non sit ipse Deus*; 'nor any other thing which is not 'God;' because the divine essence, *identificat sibi omnia, qua sunt in divinis*, 'doth identify, or deify, all things that are in the 'deity.'

4. From the universal *effects* and *proper works* of God*; for he that created, preserveth, and governeth all the things that are created, is the true and everlasting God: but Christ created all things, and doth still sustain, and govern all things; and therefore, he is the true and eternal God.

To be brief, he is the Father, the wisdom,

* Gen. i. Psal. xlv. and cii. John i. 2. Col. i. 6. Heb. i. 2. John v.

and the power of God; either the Father was without a Son, (and then he could be no Father,) and God was without his wisdom, and without his strength, or else he was never without his Son; but to say that God was without his wisdom, or without his strength, is most absurd: *Ergo, non ex tempore genitus est, qui cuncta tempora condidit*; 'and therefore, he was not begotten in time, which 'created all time,' saith St. Augustin, Ep. vi. 6.

Secondly, It followeth, that I should prove and shew how, for nature, he is co-essential with his Father: touching which point, Athanasius saith, *Non-res quapiam extrinsecus ad inventa est filij substantia; neque ex nihilo inducta est, sed ex patris essentia nata est*; 'The 'substance of the Son is no outward thing, 'either found or created, but begotten of 'the very essence of his Father;' even as you see the brightness springing from the light, or the vapour from the water: *Neque enim splendor, neque vapour est, ipsa ut ipse sol neque res aliena*; 'For neither the light is the sun 'itself, nor the water the vapour itself; 'and yet they are none other things, of another kind, than the substance from whence 'they spring:' even so the Son issueth from the substance of the Father; *Et tamen patris substantia non perpeffa est partitionem*; 'And yet the substance of the Father admits

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‘no partition:’ for as the sun remaineth still the same, and is no way lessened or diminished, in respect of those beams that flow from him; so the Father suffereth no mutation by having and begetting, *Suam ipsius imaginem filium*, this his Son and eternal image; but remaining still the same: he begetteth his Son of the same essence. And we find not only all the orthodox fathers, but also the scriptures, are plain enough to confirm the same truth; for our Saviour saith, *I and my Father are one*, John x. 30.; and so saith John, having spoken of the *Father*, the *Word*, and the *Spirit*, saith, *That these three are one*, 1 John v. 7. And reason itself must needs confirm the same thing: for seeing the divine essence is most simple, impartable, and indivisible; and that the Father is God, as none denieth; and that the Son is God, as I have already proved; and that the Holy Ghost is God, as all the holy Fathers have confirmed; and yet there are not three Gods, but one God, as Athanasius sheweth: therefore it must needs follow, that all three have but one and the self-same essence; and consequently, that the Son is, $\delta \mu \epsilon \sigma \sigma \iota \varsigma$ *Patri*, con-substantial or co-essential with his Father. And therefore, hence also it must needs follow, that our Saviour Christ, is $\alpha \upsilon \tau \omicron \theta \epsilon \varsigma$, a *God of himself*, independent, as absolute as the Father is.

And yet, for the better understanding of this point, how Christ may be said to be *αὐτὸθεός*, *God of himself*, we must consider, that, *aliud est habere essentiam divinam, à seipso, aliud habere essentiam divinam, à seipsa existentem*; ‘it is one thing to have his divine essence from himself, and another thing to have his divine essence existing of itself:’ to say that the person of the Son hath his divine essence, that is, his personal being from himself, we cannot, because it is from the Father, the Father communicating his whole essence unto the Son: and therefore we say, that the Son, *Ratione, Τὸ πᾶν παρξενος*, in respect of his personal being, is not *αὐτὸθεός*, *God of himself*, but *God of God*, and *Light of Light*, as the Nicene council hath it: because the person of the Son existeth from the person of the Father: but to say that the Son hath his divine essence existing of itself, is most certain, *Quia remota relatione ad patrem, sola restat essentia, quæ est à seipsa*; ‘for, taking away the relation of the Son unto the Father, there remaineth but the essence, which is of itself:’ and therefore we may say, that the Son, *Quoad essentiam absolutam*, ‘in respect of his absolute essence,’ is *αὐτὸθεός*, a *God of himself*; because the essence of the Son is the very same that the essence of the Father is: and

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so to this truth, set down by Calvin, Belarmine himself subscribeth.

Thirdly, It remaineth that I shew how, for *dignity*, he is *co-equal* with his Father: and this point is as clear as the former; because, in one essence most simple, there cannot be so much as imagined more or less: and therefore, Fulgentius saith most excellently, that seeing Christ is from everlasting, because he is the eternal wisdom and power of God; seeing he is immeasurable, because he is great, and hath no end; and seeing he is most high, as Zacharias sheweth, in his speech of John the baptist, Luke i. 70. that he should be called *the prophet of the most high*; that is, of Christ; he must needs be, in all respects, equal unto his Father; *nam quid anterinus sempiterno? quid majus immenso? quid superius altissimo?* 'for what can be before him, that hath been before all things? what can be greater than that which is immeasurable? or what can be higher than that which is highest?' And so St. John saith, that *the Jews sought the more to kill him*, because he did not only break the Sabbath, but said also that *God was his Father, making himself equal with God*, John v. 18.

Many objections are made by hereticks against the co-eternity, co-essentiality, and

co-equality of the Son with the Father; but they are all so trivial, that they deserve no answer; and they are all deduced from those places that are spoken of Christ as he is *a man*, and misapplied by them to deny his excellency as he is *a God*: yet such is the perverseness of hereticks and atheists, that they will be wicked, *καταἰξοχον*, in the highest degree, by searching so far into the nature of Christ, that at last they will deny him to be a God.

And therefore, that we may be the better able to withstand their heresies, and discover their fallacies, let us observe the words of Gregory Nazianzen, and Fulgentius, who doth most excellently shew, how the properties of both his natures concurred together, and might be easily discerned in him, from the very beginning of his days, to the last end of his being here on earth. For,

He is born of his mother, and wrapped in swaddling cloths, as being a man, Luke ii. 7.; but a star doth manifest him, and the wise men adore him, as being a God, Matth. ii. 11. He is laid in a cratch, as he is a man; but he doth wonderful works in heaven, as he is a God. He suffereth himself to be carried in their arms, as he is a man; but he supporteth all things, and commandeth all the host of heaven to do him service, as he is a

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God. He is baptized in Jordan, as he is a man, Matth. iii. 16.; but the Holy Ghost descends upon him from heaven, as being a God. He is tempted of the devil, as he is a man, Mark i. 13.; but he overcomes and expells the devil, as he is a God. He travels, and is thirsty; he is hungry, and is weary, as a man, John iv. 6.; but he refresheth the weary, feedeth the hungry, and he giveth drink unto the thirsty, as he is a God. He sleeps in the ship, and his disciples awake him, as he is man, Matth. viii. 24, 25.; but he rebuketh the winds, and stilleth the rage of the seas, as he is a God, Matth. viii. 26. He is poor and needy, and hath not an house to put his head in, as he is a man, Matth. viii. 20; but he is rich and mighty, and cannot be contained in the heavens, as he is a God. He is sorrowful and sad, he weeps and he prays, as he is a man, Matth. xxvi. 38.; but he heareth our prayers, and comforteth the sorrowful, as he is a God, John xiv. He is subject to infirmity, as he is a man, Isa. liii.; but he healeth all our infirmities, as he is a God. He is whipped and crucified, as he is a man; but he rent the vail of the temple, and causeth the sun to hide his face for shame to see him crucified, as he is a God, Matth. xxvii. 51. He saith, ELI, ELI, LAMASA-BACHTHANI, *My God, my God, why hast thou*

forsaken me, Matth. xxvii. 46. as he is a man; but he saith unto the thief, *This day shalt thou be with me in Paradise*, Luke xxiii. 43. as he is a God. He yieldeth up the ghost, and he dieth, and is buried, and lyeth in his grave, as a man, Matth. xxvii. 50,—60.; but he overcometh death, and destroyeth the devils, and raiseth himself unto life again, as he is a God, Luke xxiv. 15, 31, 51.: and being raised he appeareth unto his disciples, and eats, and drinks, and talks with them, as he is a man; but he vanisheth out of their sight, as he is a God: and so now the heavens do contain him, and he sitteth there at the right-hand of God, as he is a man; but he sustaineth the heavens, and rideth upon the same, as upon an horse, as he is a God, Psal. lxviii. 4.

And so we see, that maugre all the spite of hell, it is most apparent, that the person of Christ so subsisteth, *Ut cum in homine Christo videtur veritas hominis, in eodem Deo Christo cognoscatur paternæ veritas deitatis*; ‘as when
 ‘we see the verity of the manhood, in the
 ‘man Christ Jesus, we must know and ac-
 ‘knowledge the eternal deity in the same God
 ‘Christ Jesus,’ because he is still a perfect God and a perfect man, and of these two natures, subsisting in one person, inconfused.

Jesus Christ is called

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Moreover, we find, in the sacred scripture, many names, titles, and attributes, answerable to the manifold effects of his humanity, power, and divinity: for example,

Jesus Christ is called

Shiloh,	Gen. xlix. 10.
Immanuel,	Isa. vii. 14.
Michael,	Dan. x. 13.
A Nazzarite,	Matth. ii. 23.
A Prophet,	Deut. xviii. 15.
A Priest,	Heb. vii. 17.
A King,	Zech. ix. 9.
A Saviour,	John iv. 24.
A Mediator,	Heb. ix. 15.
A Physician,	Matth. ix. 12.
A Ransom,	1 Tim. ii. 6.
A Servant,	Isa. xlii. 1.
A Shepherd,	Heb. xiii. 20.
A Samaritan,	Luke x. 33.
A Sanctuary,	Isa. viii. 4.
A Reconciliator,	Rom. iii. 25.
A Foundation,	Isa. xxviii. 16.
Wonderful,	Isa. ix. 6.
Well-beloved,	Song i. 13.
Righteousness,	Jer. xxiii. 6.
Redemption,	1 Cor. i. 30.
Salvation,	Luke ii. 30.
A Teacher,	John iii. 2.
A Way,	John xiv. 6.
A Vine,	John xv. 1.

Jesus Christ is called

A Spirit,
 A Reaper,
 A Passover,
 A Master,
 A Justifier,
 A Husband,
 A Fountain,
 A Feeder,
 Sanctification,
 A Deliverer,
 An Apostle,
 An Advocate,
 Amen,
 God,
 Man,
 Flesh,
 David,
 A Governor,
 Rabbi,
 Ointment,
 A Fore-runner,
 A Child,
 A Babe,
 Wisdom,
 Truth,
 Life,
 Light,
 A just One,
 A great One,
 The new Man,

1 Cor. xiv. 45.
 Rev. xiv. 15.
 1 Cor. v. 7.
 Matth. xx. 24.
 Rom. iii. 26.
 2 Cor. xi. 2.
 Song iv. 15.
 Matth. ii. 6.
 1 Cor. i. 3.
 Rom. ii. 16.
 Heb. iii. 12.
 1 John ii. 1.
 Rev. iii. 14.
 John i. 1.
 Rom. v. 15.
 John i. 14.
 Jer. xxx. 9.
 Matth. ii. 6.
 John vi. 25.
 Song i. 3.
 Heb. vi. 20.
 Isa. ix. 6.
 Luke ii. 16.
 1 Cor. i. 30.
 John xiv. 6.
 John xiv. 6.
 John i. 9.
 Acts iii. 14.
 Isa. xix. 20.
 Eph. iv. 24.

Jesus Christ is called

OF JESUS CHRIST.

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Jesus Christ is called

God's Son,	Matth. 2. 15.
The Beloved,	Song v. 6.
God's messenger,	Mal. iii. 1.
God's { Elect,	Isa. xlii. 1.
{ Servant,	
{ Beloved,	Matth. xii. 18.
A Bridgroom,	Matth. ix. 15.
A true Witness,	Rev. iii. 14.
A plant of Renown,	Ezek. xxxiv. 29.
A polished Shaft,	Isa. xlix. 2.
A Messiah the Prince,	Dan. ix. 25.
A golden Altar,	Rev. viii. 3.
A righteous Servant,	Ezra liii. 11.
A green Tree,	Luke xxiii. 31.
A bright morning Star,	Rev. xxii. 19.
A faithful Witness,	Rev. i. 5.
A wedding Garment,	Matth. xxii. 12.
A well of Life,	John iv. 14.
A Stone to stumble at,	1 Pet. ii. 4.
A corner	} Stone, 1 Pet. ii. 6.
An elect	
A precious	
A branch of the root of Jesse,	Isa. xi. 1.
An angel of the Lord,	Zech. i. 12.
An everlasting Father,	Isa. ix. 6.
The ancient of Days,	Dan. vii. 2.
The captain of the Lord of Hosts,	Josh. v. 5.

The covenant of the People,	Isa. xlii. 6.
The generation of David,	Rev. xxii. 16.
The desire of all Nations,	Hag. ii. 7.
The door of the Sheep,	John x. 7.
The bread of Life,	John vi. 51.
The consolation of	} Luke ii. 25.
A ruler in	
The glory of	} Luke ii. 32.
The Sceptre of	
The finisher of our Faith,	Heb. xii. 2.
The end of the Law,	Rom. x. 4.
The judge of the quick and dead,	Acts x. 24.
The Head of	{ All power, Col. ii. 10.
	{ Principalities,
	{ The Church, Eph. v. 23.
	{ Every man, 1 Cor. xi. 3.
The horn of Salvation,	Luke i. 69.
The heir of the World,	Rom. iv. 13.
The elect	} Isa. iv. 1.
The image	
The wisdom	} of God, 1 Cor. i. 24.
The power	
The lamb	John iv. 10.
The gift	John i. 29.
The lion of Judah,	Rev. v. 5.
The light of the Gentiles,	Isa. xlix. 6.

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Jesus Christ is called

The prince of	{	Kings,	Rev. i. 5.
		Life,	Acts iii. 15.
		Peace,	Isa. ix. 6.
A purger of Sins,			Heb. i. 3.
A quickning Spirit,			1 Cor. xv. 45.
A merciful	}	High-priest,	Heb. vii. 26.
A faithful			
A holy			
A harmless			
An undefiled			
The star of Jacob,			Numb. xxiv. 17.
A minister of	{	The Sanctuary,	
		The Tabernacle,	Rom. xv. 8.
		The Circumcision,	
The second Adam,			1 Cor. xv. 45.
A beloved	}	Son,	Matth. iii. 17.
A dear			Col. i. 13.
The first-born			Matth. i. 25.
A messenger of the Covenant,			Mal. iii. 1.
Eternal life,			1 John i. 2.
One Lord,			Zech. xiv. 9.
Captain of Salvation,			Heb. ii. 10.
King of	{	Israel,	John i. 49.
		Saints,	Rev. xv. 3.
		The Jews,	Mat. xxvii. 37.
		Kings,	Rev. xix. 16.
		Glory,	Psal. xxiv. 10.
Children's bread,			Matth. xv. 26.
Lord of	{	Quick and dead,	Rom. xix. 9.
		Hosts,	Isa. xlv. 6.

OF JESUS CHRIST.

Jesus Christ is called

Lord of	{ Of Lords,	Rev. xix. 16.
	{ The Sabbath,	Luke vi. 5.
The Light of men,		John i. 14.
The Resurrection of the dead,		John xi. 25.
	{ Abraham,	Matth. xi. 19.
	{ David,	
	{ Joseph,	John i. 45.
The Son of	{ God,	Luke i. 35.
	{ Man,	Mat. xii. 8.
	{ A Virgin,	Isa. vii. 14.
	{ Righteousness,	Mal. iv. 14.
Anointed of the Lord,		Psal. ii. 2.
Spiritual	{ Meat,	
	{ Drink,	I Cor. x. 3, 4.
	{ Rock,	
The Seed of the Woman,		Gen. iii. 15.
	{ Peace,	I Cor. xiv. 33.
Author of	{ Faith,	Heb. xii. 2.
	{ Salvation,	Heb. v. 9.
An innocent man,		Luke xxiii. 14.
A curse	{ for man,	Gal. iii. 13.
Sin		2 Cor. v. 21.
The Son of the Most High,		Luke i. 32.
Lord of Glory,		I Cor. ii. 8.
Branch of Righteousness,		
&c.		Jer. iii. 14.

Jesus Christ is compared unto

OF JESUS CHRIST. 113

Jesus Christ is compared unto

A Stone cut out of the mountain,	Dan. ii. 45.
A Roe and Hart,	Song ii. 9.
A brazen Serpent,	Numb. xxi. 9.
A Worm,	Psal. xxii. 6.
A Theif,	Rev. iii. 3.
An apple Tree,	Song ii. 3.
A cluster of Camphire,	ibid i. 14.
A Goat,	Lev. xvi. 22.
A Lily,	Song ii. 2.
A Ladder,	Gen. xxviii. 12.
A Snare,	Isa. viii. 14.
A Net,	ibid
Melchisedeck,	Heb. vii. 3.
Moses,	Acts iii. 22.
Solomon,	Song iii. 11.
Thirzah,	ibid vi. 4.
Jerusalem,	ibid
The paschal Lamb,	Exod. xii.
Rain and Showers,	Psal. lxxii. 6.
The mercy Seat,	Exod. xxv.
Lightning,	Mat. xxiv.
Fullers Sope,	Mal. iii. 2.
Purging Fire,	ibid
A Hen,	Mat. xxiii. 37.
A Carcase,	ibid xxiv. 28.
A bundle of Myrrh,	Song i. 13.
A Lamb without spot,	1 Pet. i. 19.
A Lamb undefiled,	ibid
An army with banners,	Song vi. 4.

He may be called { Our { Eye,
 { Mouth,
 { Hand,
 { Because by { See
 { him we { Speak to } the Father,
 { Offer unto } John xiv. 6.

True it is, that as the bird cannot fly without her wings, nor the body move without the soul; so no more, can any man do any thing that is good and acceptable unto God, without the help of Jesus Christ: for all our knowledge is but heathenish science, able to make us proud, not to make us happy, if we be not, *objectum adaequatum*, the *chiefest*, yea, and the *sole object* of the same. All our faith in God is ungrounded confidence, if we be not grounded upon Jesus Christ; all our righteousness is but as *polutio panni*, menstrous cloths, if we be not *washed in his blood*, 1 John i. 2.; and all our patience, temperance, chastity, and all other virtues, that either nature planted, or education affected, are but *splendida peccata*, glittering guilted sins, unacceptable unto God, and unprofitable unto ourselves, if they be not guided by the grace, and directed to the glory of Jesus Christ, who is indeed the most perfect pattern of all virtue.

And as there is no way for us to find true

virtue, but only in him who is virtue itself; so there is nothing in the world that is so available, to suppress all vice, as in the true knowledge of Jesus Christ; *Nam hæc iræ impetum cohibet superbiæ tumorem sedat;* 'For this will refrain the violence of anger, when they consider how he suffered all violence and villanies;' and yet, as *a sheep before his shearers was dumb, so he opened not his mouth*, Isa. liii.

7. This will allay the swelling of pride, when they consider how he was the noblest of all creatures, and the *fairest among the sons of men*, Psal. xlv. 2.; yet was he *meek and lowly in heart*, Matth. xi. 19. This will heal the wounds of envy, it will stop the streams of luxury, it will quench the flames of lust, it will temper the thirst of covetousness; and it will keep thee from the itching desire of all filthiness, when we consider how much he loathed these, how free he was from these, and earnestly he diswaded us from all vices whatsoever.

And therefore, *Ne mundi gloria, seu carnis voluptatibus abducaris dulcesat tibi pro his sapientia Christus;* 'Lest thou shouldst be withdrawn from God, thro' the pompous vanities of this world, or the lustful or delightful pleasures of thine own flesh, let Christ, the true wisdom of God, wax sweet unto thee;' lest thou shouldst be seduced

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by the spirit of lies and of errors, let Christ, the true light, shine unto thee; and least thou shouldst be wearied and wax faint under the burden of adversity, let Christ, the power of God, refresh thee; because whatsoever we do want, he alone is all sufficient to supply our need: for if thou art sick with sin, and thy soul wounded or poisoned unto death, and wouldst be healed, Christ is thy best and alone physician; only he, and no one but he, can cure thee: if thy soul doth hunger and thirst after righteousness, and wouldst be satisfied, he is the *bread of life* and the *fountain of living waters*, John vi. 35.: if thou wast as naked of all goodness, as thou wast of all cloathing when thou camest out of thy mother's womb, and wouldst be adorned with the best robes of virtue, Christ is the garment of righteousness, Rom. xiii. 14; or whatsoever thou wantest and wouldst have, thou mayst fully and freely have the same from him; yea, if thou be simple, he is thy *wisdom*; if thou be sinful, he is thy *righteousness*; if thou wouldst be holy, he is thy *sanctification*; if thou art the slave of hell, and held by the devil, he is thy *redemption*, and thy *redeemer*, 1 Cor. i. 30. that hath *led captivity captive*, Eph. iv. 8.; and to comprehend all in a word, this JESUS is *all in all*; *Ut qui omnia propter Christum dimittet, unum inveniat*

pro omnibus Christum; 'that he that forsak-
 'eth all for Christ's sake, might find all in
 'Christ, and Christ instead of all;' far better
 than all unto his soul, that so he might joyfully
 sing with the Psalmist, *The Lord is my*
portion, and I have a goodly heritage; the Lord
is my shepherd, and therefore, *I can want no-*
thing: yea, as all the accessions and accumu-
 lations of all worldly things, can add nothing
 unto the felicity of a Christian; so all the de-
 fects or wants of the same things, can detract
 nothing from the happiness of him that hath
 Jesus Christ; *vita ab errore, gratia à peccato,*
et mors à morte liberabit; 'for his life will
 'preserve thee from error, if thou wilt follow
 'it; his grace will free thee from sin, if thou
 'wilt receive it; and his death will deliver
 'thee from eternal death, if thou wilt be-
 'lieve in it;' so that he is truly called *the*
way, without wandering in our peregrination,
 whereby our paths are directed; *truth*, with-
 out shadowing in our deliberation, whereby
 our errors are corrected; and *life*, without
 ending in our remuneration, whereby our
 mortality is eternized, in that he is,

Our righteousness, to justify us;
 Our wisdom, to teach us;
 Our reconciliation, to reconcile us;
 Our holiness, to sanctify us;

Our redemption, to free us;
 Our reward, to glorify us * :

So that by him our sins are discharged, we cleared, the debt payed, the score is crossed, the creditor satisfied, and the debtor acquitted; in that his condemnation is our absolution, and passion our payment; his death is our life, and blood our purgation; his sacrifice is our satisfaction, and curse our blessing; his grave is our mortification, and ascension our glorification.—Thus much by way of digression.

Therefore now, to come back to the foregoing subject of our discourse, namely, the *diety* of Jesus Christ. If all the testimonies of the fore-named Jews and Gentiles, of all the Evangelists, Apostles, Fathers, Martyrs, and of all the holy men of God, be not sufficient to prove Jesus the son of Mary, to be the eternal Son of God, we find God himself, the Creator of heaven and earth, testifying the same; for, though the testimony of John was sufficient to satisfy any man, because he was a *burning and a shining light*, in whom the Jews themselves, were *willing to rejoice for a season*, as our Saviour witnesseth, John v. 35. ; yet Christ needed not receive testimony from man, because he had a *greater witness*

* Eph. i. 7. Rom. iii. 24. Col. i. 20. 1 Pet. i. 2. Heb. x. 9, 10. Col. ii. 13. 1 Thes. i. 10.

than that of John, even the Father himself, that sent him, he bare witness of him, John v. 36.: and with an audible voice he proclaimed the same twice from heaven, saying, first at the river Jordan and then on mount Tabor, that he was his *well-beloved Son*, in whom he was well pleased, Matth. iii. 13, 17. xvii. 5.: so that these are sufficient witnesses, *Quid dicta Jehovah, dicta pura*; 'because the words of the Lord are pure words,' as the Psalmist saith.

And lastly, CHRIST himself confirms this truth unto us, by the manifold appearances that he made before his incarnation: for it is most certain, that he appeared and conferred with the fathers, in the visible form and shape of man, *Et præstantissimi theologorum dicunt, quotiescumque Deus immortales hominibus apparuit, apparuisse personam secundam*; id est, *filium quod sane ab illis recte existimatum est*, saith Cunæus*; 'The most excellent divines do say, that whensoever this immortal God hath appeared unto mortal man, it was the second person of the Trinity; that is, the Son of God, Christ Jesus, that did appear;' which is in truth, most rightly said of them, in the judgment of that learned man: and therefore, it is not improbable, nor to any man incredible, that he assumed upon

* Petrus Cunæus de re pub. Heb. l. 3. c. 3. p. 406.

him the form and shape of man, when he created man, and so made him not only *in his own image*, which he had as God; that is, in holiness and true righteousness; but also *like unto himself*, in respect unto that form and shape which he then assumed, and which he intended to be made himself thereafter. And it may be collected out of Moses, where he said, that *Adam heard the voice of the Lord God, walking in the garden*. For God, as he is God, hath neither voice to speak, nor feet to walk; but assuming the form and shape of a man, he did both walk and talk with him: and in respect of this bodily presence of God, the man did specially seek to hide himself among the trees of the garden, when he heard his voice, and not before: but to Abraham it is apparent that he appeared.

1st, In the *plain of Mamre*, Gen. xiii. 18; for Moses saith not only that the *Lord talked with Abraham*, but he saith, that *Abraham called him the judge of all the world*; which can be ascribed to none but Christ, who is *the judge the of quick and the dead*.

2dly, It is the opinion of some, that he appeared unto Abraham in his return from the *conquest of the four kings*, Gen. xiv. 18.: for though some of the ancient Jews, in their idle fancies, have imagined him to be such a person, as is much derogatory to the majesty

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of so glorious a priest, and such a super-excellent king, because he is only named by Moses, without any mention of his descent. And St. Jerome, with divers other old and new writers, of good esteem in the church of Christ, do reject the judgment of one, who in St. Hierom's time did say, that Melchizedek, who met Abraham and blessed him, was the Son of God; and though some of our latest divines, have imagined him to be Shem, the son of Noah; yet some learned men agree with him, in St. Hierom, whose name he doth not set down, and whose arguments to confirm his speech, he doth neither relate nor confute, that it is most probable unto them, and most agreeable unto the apostle's mind, that he was none other than Jesus Christ the Son of God.

1. Because the apostle saith, that *he was greater than the patriarch Abraham*, Heb. vii. 4.; who is said to be the *Father of the faithful*; which epithet, with the words *χωρίς πάσης ἀντιλογίας*, do sufficiently shew him to be, *divinioris cujusdam natura*, of a far more excellent and diviner nature than Abraham was.

2. Because the apostle going to speak of this Melchizedek saith, that he had many things to say concerning him which were *δυσπερίμηνετος λέγειν*, *hard to be explained*, Heb. v. 11.; which, certainly, he would never

have said, had he not understood this Melchizedeck to have been some excellent and ineffable person.

3. Because the apostle saith not, *whose death is not mentioned by Moses*; for so he might be dead, though his death is not spoken of; but he saith that *David testifieth of him, ὅτι ζῇ, that he liveth*; to shew the difference betwixt this priest, and those Levitical priests which died; yea, they say that he can be none other than Christ, because he was of an *endless life*, or else the similitude doth not hold, that Christ was of an *endless life*, κατὰ τὴν ὁμοιωτῆτα Μελχισεδέκ, *after the likeness of Melchizedeck*.

4. Because he saith, that this Melchizedeck was *like unto the Son of God*, Heb. vii. 3.; even as Nebuchadnezzar said that the fourth man which walked with the three children in the fiery furnace, was *like unto the Son of God*, Dan. iii. 25.: so here, the apostle saying, that he was ὁμοιωμένῳ δὲ τῷ υἱῷ τοῦ Θεοῦ, *like the Son of God*, meaneth, that he assumed a body of the same likeness, and habit, and countenance, as after he meant to unite personally unto himself.

5. Because Abraham did give unto him *tithes of all*, Heb. vii. 2.; as perceiving, under that visible form and shape of man, an invisible Diety to subsist, to whom tithes is only due,

and everlastingly due, because he is an everlasting priest.

Because all they who do affirm this Melchizedeck to be either Shem, or any other king of Salem, and a mortal man, *Fateri coganrurea omnia quæ de illo Apostolus dixit, etiam Messia convenire,* 'are compelled to 'confess, that all those things which the 'Apostles speaks of Melchizedeck, do very 'well agree with Christ;' and therefore they say, that this Melchizedeck was no mortal man, but the immortal Son of God, who assuming this visible shade, did appear unto Abraham, and offered (as a type of our blessed sacrament of the Lord's Supper) bread and wine unto him after his victory over his enemies. And it may be that our Saviour had respect hereunto when he said, that *Abraham saw his day and rejoiced*, John viii. 56. that is, not only with the *eye of faith*, as all the rest of the patriarchs and prophets did; but also in *visible shape*, which he assumed, like unto that whereunto he was afterward to be united.

3dly, But that man, who wrestled with Jacob, was none other but the man Christ Jesus; for he himself said, *That Jacob should be called Israel*, a wrestler and prevailer with God; and *Jacob called the name of the place*

Peniel, because he had seen God face to face,
Gen. xxxii. 28, 30.

4thly, Moreover, that man which appeared unto Joshua, and came as a captain of the host of the Lord, was none other than Jesus Christ, as Peter Martyr doth most excellently confirm by many arguments.

Whereby you see that Christ did heretofore assume unto himself human forms, wherein he appeared to the fathers, to be as a præludium of his incarnation, which is the greatest benefit that ever man received from God, *Quia in creatione dedit te tibi Deus, &c.* 'Be-
'cause in thy creation he did but give thy
'being unto thee; but in his incarnation he
'gave himself unto thee.

Now, if it be demanded how these things can stand together, that the Father of eternity should be born in time; that the son of man, speaking on earth, should yet in the same instant be in heaven; and that the mighty God himself, should become a child, which is the weakest estate of man? We must call to mind that the first letter of his name is *Wonderful*, Isa. ix. 6. When he appeared of old to Man-
noah, his name was *wonderful*, and he did wondrously, Judg. xiii. 18, 19.; but that, and all the wonders that ever were, must give place to this great mystery of his incarnation;
nam mysteriorum singulariter mirabile, et mira-

bilatur singulare ; ‘ for it is a mystery singular wonderful, and wonderfully singular.’

So that neither the *creation of all things out of nothing*, which was the beginning of the works of God (those six working days, putting, as it were, an end to that long sabbath that never had beginning, wherein the Father, Son, and Holy Ghost, did infinitely glorify themselves, and rejoice in the fruition of one another, without communicating the notice thereof unto any creature *,) nor *the resurrection from the dead*, and the *restoration of all things*, the last works that shall go before that everlasting Sabbath, which shall have a beginning, but never shall have an end ; neither that first, I say, nor these last, though most admirable pieces of work, may be compared with this, wherein the Lord was pleased to shew the highest pitch (if any thing may be said to be highest, in that which is infinite, and exempt from all measure-dimensions) of his wisdom, power, and glory.

A notable wonder indeed, and great beyond all comparison, that the Son of God should be made of a woman, even made of that woman who was made by himself, that her womb then, and the heavens now, should contain him whom the *heaven of heavens can-*

* Job xvii. 5. Prov. viii. 30.

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not contain *; that he who had both father and mother, whose pedigree is upon record, even up unto Adam, who in the fulness of time was brought forth in *Bethlehem*, Micah v. 2.; and when he had finished his course was *cut out of the land of the living* at Jerusalem, Isa. liii. 8.; should yet. notwithstanding be in truth, that which his line Melchizedeck was only in the conceit of the men of his time, *without father, without mother, without pedigree, having neither beginning of days nor end of life*, Heb. vii. 3.; that his Father should be *greater than he*, John xiv. 28.; and yet, *he his Father's equal*, John v. 18. Phil. ii. 6.; that he is *before Abraham was*, John viii. 53.; and yet Abraham's birth preceded his, well nigh the space of two thousand years; and, finally, that he who was *David's son*, should yet be *David's Lord*, Matth. xxii. 42, 43.; a case which plunged the greatest Rabbies among the Pharisees, who had not learned this wisdom, nor known this knowledge of the Holy; the untying of this knot dependeth upon the right understanding of the wonderful conjunction of the divine and human nature, in the unity of the person of our Redeemer, *in whom dwelleth all the fulness of the Godhead bodily*, Col. ii. 9.; that is to say, by such

* Mal. iv. 2. John i. 3. Col. i. 16. Acts iii. 21. 1 Kings viii. 22.

a personal and real union as doth inseparably, and everlastingly conjoin that infinite God-head with his finite man-hood, in the unity of the self-same individual person, who is both perfect *God*, begotten of the substance of his Father, before all worlds; and perfect *man*, made of the substance of his mother in the fulness of time, Luke i. 35. viii. 22, 23, 25. And the reason why he was born of a woman, St. Ambrose saith, was, *Ne perpetui reatus apud viros opprobrium sustinerent mulieres*, 'Lest women should still suffer the reproach of the perpetual guiltiness and blame in the sight of men, for her first transgression, for her yielding unto the serpent, and the seducing of her husband, which made her and all her sex to be deservedly subject unto much reproach.' And therefore, though, because the male-kind is more noble, Christ would be made a man; yet because women should not be contemned, he was content to be born of a woman: *Et sic formam viri assumendo, et de femina nascendo utrumque sexum, hoc modo honorandum indicavit*; 'and so he did sufficiently honour both sexes, the man, by assuming the form of a man; and the woman, by taking his flesh from a woman; that as the woman was a mean to make him a sinner, so she might be the instrument to bring him a Saviour.' But, *Licet secundum*

conditionem naturæ, natus est ex femina; tamen supra conditionem naturæ, natus est virgine;
 ‘ he would, beyond the condition of nature,
 ‘ be born of such a woman that was a virgin;
 ‘ because it became not God to have any
 ‘ mother, but a maid; and it beseemed not
 ‘ a maid to have any son, but a God,’ saith
 Barradius: and so he was made of a woman,
 of a woman that was a virgin, and of a virgin
 without the help of a man.

But now, that we may truly understand
 this point, how Christ was *made flesh*, John
 i. 14.; the word ἐγένετο, used by our Evan-
 gelist, doth plainly shew unto us, as both St.
 Chrysostom and Tolet do observe, *mirabilem
 ejus conceptionem, non virili virtute, sed divi-
 na potentia, cum esse conceptum*, ‘ his wonder-
 ‘ ful conception, that he was made, not by
 ‘ any virtue of man’s seed, but by the power
 ‘ of God’s spirit.’ And therefore, we must
 well consider two things, 1. The *manner* of
 this wonderful and divine conception. And,
 2. The *matter* or *substance* from which he was
 framed.

First, Touching the *agent* and the *manner*
 of the act: how his substance should be fram-
 ed, and this child should be conceived, with-
 out the help of man, St. Luke doth most
 plainly and fully declare unto us, saying, *The
 Holy Ghost shall come upon thee, and the power*

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of the highest shall overshadow thee, Luke i. 35.; which words are not to be understood so, as if he were begotten σπέρματικως, *per concubitum*, by any carnal effusion of seminal humour, as Jansenius, seemeth to imagine; nor of the *essence nor substance of the Holy Ghost*, as some hereticks have said: for so the Holy Ghost, being God, should have begotten him not *man*, but God; *Quia omne generans, generat sibi simili*, 'Because every begetter, begets his like;' and *that which is born of the Spirit, is Spirit*, ἀλλὰ διὰ δυνάμεως: but he was conceived by way of *manufacture*; that is, by the handy-work, or operation, or by the virtue of the Holy Ghost, whereby the virgin did conceive, as Justin Martyr saith: or else by the *energetical command and ordination* of the Holy Ghost, as St. Augustin saith: or by the *benediction and blessing* of the Holy Ghost, as St. Basile saith; whereby that part of the virgin's blood, or seed, whereof the body of Christ was to be framed, was so cleansed and sanctified, that in it there should be neither spot nor stain of original pollution; and then was so composed and framed, that it became a perfect Christ. And though the substance and parts of other men, in ordinary generation, be framed successively by degrees; for the seminal humour first becomes an embryo, then a body in-organical, then are the

liver, heart, and brain fashioned, and then the rest, one after another perfected: and it is at least forty days before the body of any child in the womb be fully formed: yet Christ, in the very instant of his conception, *Quoad perfectionem partium, non graduum*, 'in respect of the perfection of all parts,' was made a perfect man in body and soul, void of sin, and full of grace; and so in a moment, *Totam naturam humanam uniendo formavit, et formando univit*, 'he was perfectly framed, and instantly united unto this eternal Christ;' because it is the property of the Holy Ghost, *subito operari*, to work instantly and perfectly.

And therefore, when we consider how wonderfully and inexplicably Christ was made flesh; how a star gave light unto the sun; a branch did bear the vine; a creature gave being unto the Creator; how the mother was younger than what she bare; and a great deal less than what she contained; and how this child was suddenly, perfectly, and holily made, without the help of man, we may well say with the apostle, that *great is the mystery of Godliness*: and we should say, with St. Augustine, *Rem credo, modum non quero*; 'I do most faithfully believe the matter, but I will not curiously search into the manner of this conception;' *Quia ratio facti est*

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potentia facientis, idio considerans autorem tollo dubitationem.

Moreover, touching the *end* and *final cause* of this his extraordinary and marvellous conception, it was that he might be *pure and free from all original sin*; because it was requisite, that he which should *save sinners*, should be *himself free from all sin*: for this end his mother was sanctified with the fulness of grace, with the overshadowing of the Holy Ghost, and with the inhabitation of the Son of God; and therefore, St. Bernard saith, that she was, *Sine pudore, fœcunda; sine gravamine, gravis; et sine dolore, puerpera*; ‘great with child, without breach of chastity; a mother, and yet a maid; a woman, and yet escaping the curse of all women:’ for the Lord had cursed them all; virgins, because they were barren; and the married wives, because they should bear in sorrow: but the blessed virgin escaped them both, *Quia virgo genuit, et dolorem non sensit*, ‘for that she conceived without sin, and was delivered without pain,’ as St. Augustine sheweth, by the example of the sun, that shines through a glass, and yet breaks it not; and of the fire that Moses saw in the bush, and yet consumed it not: but whether she felt any pain or not, I cannot tell; only this we may be sure of, that

Christ was conceived of a virgin that he might be free from all sin.

the greatness of her joy, and gladness to bring forth such a Son, might well swallow up her greatest pain. And as she conceived a virgin,

The blessed virgin continued a virgin.

so she continued a virgin, as all the most judicious writers have affirmed; for it is neither piety to speak, nor reason to think, that Joseph, being so just and godly a man, as the holy scriptures do testify of him, and being eighty years old when he was espoused to Mary, as Epiphanius saith, should have any desire to know her, whom he knew did bear his Saviour; or that she especially should yield to the desires of any man, after she had conceived and brought forth a God.

Secondly, Touching the *matter* from whence the flesh of Christ was formed; *The matter whence Christ his flesh was composed.* St. Paul saith, *he was made of a woman*, Gal. iv. 4.; that is, of the flesh, and blood, and substance of his mother; and so he saith, that *he was made of the seed of David*, Rom. i. 3.; and therefore, it must needs follow, that *he was made in all things like unto his brethren, sin only excepted*, Heb. iv. 5.; for the seed of the parents is the first matter and substance whereof the man is made: and if it be true, what Aristotle and the philosophers do affirm, that *Semen patris in substantiam fœtus non cadit, sed ab menstruum mulieris se habet, tanquam artifex ad artificium:*

‘ the seed of the man doth not fall
 ‘ into the substance of the child,
 ‘ but doth so dispose the seed of the
 ‘ woman, as a workman frameth
 ‘ and disposeth his work, to make
 ‘ the same into the form of man.’

That we
 take the
 substance
 of our flesh
 from our
 mother.

As this is most probable to be true, although Galenus and many physicians say the contrary, then have we no reason at all to think, that he took not all the whole nature, because he had another worker to dispose and to frame the same substance into the form of man; yea, seeing he had a far more excellent agent to work the same, than any seed of man can be; and because the effect is ever better where the cause is more excellent. Reason itself sheweth, that we have no ground to think, that he was defective in any thing that pertained to the perfection of human nature, or of the natural properties of the same; and therefore, seeing he was *made of a woman*, as all other men are, differing only in the *manner* of his conception, or in the *agent* and worker of his substance, it is most apparent, that he assumed all our human nature; because the whole nature of man, that is, both body and soul, was to be redeemed, for that both body and soul were captivated unto Satan: but *the Son of man came to seek and to save that which was lost*, Matth. xviii. 11.:

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therefore he must consist both of body and soul. 'For seeing the divine piety was content to deliver all, it behoved the divine majesty to assume all,' saith Fulgentius.

And more particularly, that he had a true and perfect body, it may be easily proved, Gen. iii. 15.: for when the apostles thought that they had seen a phantasm, or a spirit, he said unto them, *handle me and see; because a spirit hath not flesh and bones as you see me have*, Luke xxiv. 39.

Besides, it may be proved by the *uniform consent of all orthodox antiquity*; as the great council of Chalcedon, that had in it six hundred and thirty bishops; the council of Lateran, the council of Toledo, Fulgentius, in his second book, *De persona Christi*, St. Basile *, St. Augustine †, Tertullian, in his book, *De carne Christi*, venerable Bede ‡, and divers others, whose pithy sayings, and unanswerable arguments, to prove this point, I could here alledge; but above all the words, λαβὼν and γενόμενος, used by St. Paul, Gal. iv. 4.; and ἐγένετο, used by the Evangelist, which signifies to *take our nature upon him*, and to be *made flesh*, as may be well and truly understood, do make it most apparently plain,

* Basile in lib. de hum. Christi gener.

† August. de Tri. lib. 13. cap. 18.

‡ Bede in luc. 14. c. 48.

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that the Son of God took unto himself personally, the true nature of man, and the very substance of his mother, Luke i. 31. Heb. ii. 14.; for the apostle doth not say, *factus DE muliere, sed factus EX muliere*; made IN a woman, but made OF a woman, as Nicolaus de Gorram well observeth *: and therefore, though Christ had his *principium formale*, his formal beginning from the Holy Ghost, yet it is most certain, that he had his *principium material*, his whole matter and substance from the body of his mother.—And as he had a true human body, Heb. x. 5.; so he had a perfect, reasonable soul; for the testimony of the scriptures are most plain herein; as, *My soul is heavy unto death*, Matth. xxvi. 38.; and again, *Father, into thy hands I commit my Spirit*, Luke xxiii. 46. Also, the whole school of Divinity did ever teach the same truth; for, Nazianzen saith, *Quod non assumpsit, non salvabit*; ‘either he had a soul, or he will not save a soul.’ And St. Augustine saith †, *Totum suscepit, ut totum liberaret verbum*, ‘Christ took all upon him; [that is, both body and soul] that he might save them both.’ And so you see that Christ had not, *ideam humanæ naturæ*, an imaginary pattern of

That Christ had a reasonable soul.

* Gorram, Super. cat.

† August. de tempore, Sermon. 145.

human nature, (as some in these our days would have it;) but the *whole nature of man*, in *uno individuo*, consisting both of body and soul.

Moreover, as Christ had all the *parts* of a

That Christ was subject to all our human infirmities, which are without sin.

true and perfect man; so he had all the *properties* that do concern man's nature, or do belong either to the soul or to the body of man; as length, breadth, thickness, understanding, will, affections, &c.

And all our *infirmities* that we have, sin only excepted: and it was requisite, saith St. Ambrose *, *Ut infirmitates nostras suscipiat*, &c.

' that he should take upon him our infirmities.'

1. To demonstrate the truth of his assumed humanity; 2. To strengthen and underprope the weakness of our declining faith. And yet here we must distinguish and understand, that those which are not *sinful*, are either personal or natural. Those that

That Christ took no personal infirmity upon himself.

are *personal*, we say not that he took; for though many of us be affected with maladies, enfeebled with infirmities, and disfigured with deformities; yet the body of Christ, being framed, by the Holy Ghost, of the purest virgin's blood, was proportioned in most equal symetry and correspondency of parts:

* Ambros. in lib. 10. cap. 22.

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and therefore he was, *Speciosus forma præ filiis hominum*, 'fairer than the sons of men*', wholly pure; more pure than the body of Absalom †, in whom there was no blemish: so Cassiodorus saith, *Forma ejus lactei coloris decore illuxit, et signi statura præ-eminebat*;

'his body of the best composed

'stature, did excel all other men.'

Christ a
ravishing
beauty.

And St. Hierom saith, 'That his

'countenance carried hidden and veiled in it,

'a star-like shining brightness, which, being but

'a little revealed, it so ravished his disciples

'hearts, that at the first sight thereof, *They*

'left all and followed him, Mat. xix. 27.; and

'it so astonished his enemies, that *they stum-*

'bled, and fell to the ground, John xviii. 6.'

But now, those that are *natural*, or *common*

infirmities, we affirm, that he had

them, in all things like unto us,

Heb. ii. 11.: 'for we confess,

'saith Damascene, that Christ took

'all the natural passions of man,

'which are without sin.' And Discipulus

saith, 'that every man was subject to *twelve*

'natural defects and infirmities; whereof,

'saith he, our Saviour Christ, hath under-

'gone *ten* of them, and hath suffered the

'same even as we do.'

That Christ
took upon
him all our
natural and
common in-
firmities.

* Psal. xlv. 2.

† 2 Sam. xiv. 2.

1. *Cold*; } Two infirmities incident to
 2. *Heat*; } every man, and denied by no
 man to be in Christ, Luke xxii. 43.

3. *Hunger*, as when he came to the fig-tree and would have eaten, Matth. xxi. 18.

4. *Thirst*, as when he asked drink of the woman of Samaria, John iv. 7. xix. 18.

5. *Weariness*, as when he sat by the well-side to rest him, John iv. 8.

6. *Weakness* and *pain*, as when he was not able to bear his cross any farther, Matth. xxi. 32. John xix. 17.

7. *Heaviness* and *sorrow*, as when his soul was heavy unto death, Matth. xxvi. 38. Luke xvi. 41.

8. *Shamefastness* and *admiration*, as when he marvelled at the infidelity of the Jews, Matth. vi. 6.

9. *Fear*, as when his Father heard him in that which he feared, Heb. v. 7.

10. *Anger*, as when he drove the buyers and sellers out of the temple, Matth. xxi. 12.

These are the ten infirmities which Discipulus saith were in our Saviour Christ.

The other two which he denyeth to be in him, was *sin* and *ignorance*. For the first, that is, *sin*, we all know, and are sure, that he had none; but for the second, we must distinguish and understand, that there is a twofold ignorance; first, *ignorantia prava*

dispositionis, 'an ignorance of wicked disposition;' as when men know not, nor will know, the things that they ought, or might; and this they say was not in Christ. Secondly, there is *ignorantia mere privationis*, an ignorance of mere privation; *et ignorantis negativa, seu nescientia plurimorum*, and a negative ignorance, or the not knowing of many things, which are not of absolute necessity to be known; and this ignorance, we say, was in our Saviour, Christ, according to his humanity.

1. Because Adam, in the state of innocency, was ignorant of many things that God did know; and he knew not that he should be seduced by the serpent.

2. Because he did *increase* in wisdom and knowledge; that is, in acquiste and experimental wisdom, and not in his infused and divine, for he had that perfect from the very first moment of his conception: and therefore, by his acquiste and experimental wisdom, he learned some things that he knew not before. So that, in this respect, we may lawfully say, that Christ was ignorant of many things in his youth which afterward he learned in his advanced age.

3. Because he knew not that there were *no figs* on the fig-tree, until he went and saw there was none, Matth. xxi. 19.; and he

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knew not the *hour* and the *day of judgment*,
Mark xiii. 32.

And yet we say, that although the man, Christ Jesus, knew not these things, *ex natura humanitatis*, by the manhood; yet he did know them, *in natura humanitatis*, in the manhood, because he was hypostatically united unto that eternal Son of God, which made, and knoweth, and seeth all things. And so you see, that as Christ assumed our nature, so he assumed our natural imperfections, that are void of sin.

But here we must observe, that he assumed them all, as St. Augustine saith, not by any *imposed* necessity; but by a *voluntary* assuming of them, to deliver us from them, when as no law could have compelled him to undergo them.

So that from hence we may clearly see, that the Son of God was not made flesh, to dignify or better himself; for if it had been so, then he would never have assumed all our human frailties. Besides, he was before his incarnation, as I have shewed, God in the best and highest degree from everlasting, αὐτόθεος ὁμοῦσις, a *God of himself*, co-essential and co-equal with the Father; what therefore should he merit, or wherein could he be dignified by his incarnation, more than he was before? *Gloria ejus augeri non potuit*, 'no-

‘ thing could be added to his glory;’ or if it could, his love to us could not be so great; for then it might be said, he did it not only for our sake, but also for his own, that himself might thereby be the more dignified and exalted: but seeing that he was so high before, that he could not be higher; so great, that he could not be greater; and so good, that he could not be better; it is most certainly apparent, that he descended from the height of his dignity unto the very depth of humility; to be *made flesh*, not only for our sake, as Hugo saith, *Nulla causa veniendi fuit, nisi peccatores salvos fieri, tolle morbos, tolle vulnera, et nulla est causa medicinæ;* ‘ there was no cause that he should come to
‘ us, but to save us; for where there are no
‘ wounds, where there are no diseases, there
‘ is no need of medicines, there is no use of
‘ plaisters;’ because *the whole need not a physician*: which may serve to shew it was not our goodness, but our wickedness, our grievous sins, that brought down Jesus Christ out of heaven, the place of eternal happiness. So that from hence also we may see, his rare and singular humility, in that he being the eternal Son of God, and the head of all principality and power, that could have commanded all the angels, and by his out-stretched arm, without the assumption of our weakness,

have made all his enemies his footstool, was notwithstanding contented, *exinanire seipsum*, to empty and disrobe himself, as it were, of all his royal dignities and divine riches, and to clothe himself with our human nakedness, only for our sake, to free us from under the tyrannical bondage of the devil: and therefore, we may well say, That greater love than this cannot be, John xv. 13. that he which is the highest, chiefest, everlasting God, should descend and be made the *Son of man*, that we through him might be made the *sons of the immortal God*; for, by his incarnation, *naturam humanam nobilitavit*, 'he hath so ennobled our human nature,' as St. Augustine saith, that we which were worms, and no men, are now *θεῖας κοινῶν φύσεως*, *partakers of the divine nature*, 2 Pet. i. 4.; so that now our nature, being repaired, it is exalted far above its first original; and it hath obtained to a far better state in Christ, than it had and lost in Adam; because Adam was but in the image of God, but we are joined and made one with God, as St. Bernard saith, *Felix culpa qua talem meruit redemptorem*, 'happy was that fault, (as it happened unto us) which brought forth such a Saviour, to be made partaker of our flesh, that we might be made partaker of his Spirit,' as St. Gregory speaketh.

But here it will be demanded, *Non potuit Dei sapientia aliter homines liberare, &c.* 'Why could not the wisdom of God devise, and the power of God effect, some other way to deliver and save sinful men, than by sending his Son to be made man, to be born of a woman, and to suffer such shameful things at the hand of shameful sinners?' To this St. Bernard frameth this witty answer, That as in the creation of man, God did, as it were, consult with his wisdom how to make him, when he said, *Let us make man in our image*, Gen. i. 26. So, after the transgression of man, there was, as it were, a consultation in heaven, what should become of man; for Truth and Justice stood up against him, and said, That *man had sinned*, and therefore *man must die*, Gen. ii. 27. : but Mercy and Peace rose up for man, and said, *Regia (crede nobis) res est succurrere lapsis*; 'it is a royal thing 'to relieve the distressed:' *Quo quisque est major, magi est placabilis ire*; 'and the greater 'any one is, the more peaceable and gentle 'he should be:' and that God himself had said, he was *the God of peace*, and *the Father of mercies*; and therefore they concluded, that although man had sinned, yet man must be pardoned, or else abandoned: therefore the Wisdom of God became umpire, and devised this way to reconcile them; that as *one*

man had sinned, and thereby destroyed all men; so *unus homo nobis patiendo restituet rem*, 'one righteous man should suffer for all men,' and so justice should be satisfied; and then all that believed in that man should be pardoned, and so mercy should be shewed: then, all thus contented, God looked down from heaven upon the children of men, to see if any would understand, and seek after God, Psal. xiv. 2. but they were all corrupted, verse 3d. And therefore the wisdom of God, that had found out this way, was contented to perform this work himself, and to be made man, that mercy might be exalted; and to suffer death for man, that justice might be satisfied; and so in him, *Mercy and truth meet together, righteousness and peace kissed each other*, Psal. lxxxv. 10.

But St. Augustine and St. Gregory do more solidly answer, saying, *Omnia Deus poterat, si voluisset, &c.* 'that in regard of his wisdom, God could have devised another way; and in respect of his power, he could have performed the salvation of man without the incarnation of his Son:' but if he had done it otherwise, it would, no doubt, have likewise displeased our foolishness; for God appeared visibly, saith Augustine, that he might prepare us to invisible things; and therein he displeased the covetous man, be-

OF JESUS CHRIST. 145

cause he brought a body of gold; he displeased the lascivious, because he was born of a woman; he displeased the Jews, because he came so poor; and he displeased the wise, because he erected his kingdom by the *foolishness of preaching*; and so he should have displeased men, whatever way he should have invented to save him: and therefore, *Sic voluit ruinam vasis fragilis reformare, ut nec peccatum homines dimitteret impunitum, quia justus erat; nec insanabile, quia misericors*; 'So God would repair the ruin of frail and fickle man, that neither the sin of man should escape unpunished, because God is just; nor yet miserable man remain uncured, because he is merciful.' And although he could otherwise have saved man, *Quantum ad potentiam medici*, 'in respect of the power and skill of the physician;' yet he saw there was no fitter way to do it, *Quantum ad medicinam agroti, et quantum ad justitiam Dei*; 'in regard of the state of the patient, to free him from sin, and to satisfy the justice of God;' for it behoved the Mediator between God and man, to have something like unto God, and to have something like unto man, lest that in all things being like unto man, he might be so too far from God; or being in all things like unto God, he might be so too far from man: and therefore Christ, betwixt sinful mortal man, and the just immor-

tal God, did appear a mortal man, with men, and a just God, with God: and so the Mediator betwixt God and men, was God and man, Christ Jesus, 1 Tim. ii. 5.

The distinction of these two natures, the *diety* and the *humanity* of our Saviour, Christ, is most excellently shewed by St. Paul, Rom. i. 3, 4.; where he saith, that Christ was *made man*, *κατὰ σάρκα*, according to the flesh, and declared mightily to be the *Son of God*, *κατὰ πνεῦμα ἁγίου*, according to the Spirit of sanctification: for, that according to his human nature only, he was made of the *seed of David*; but, according to his divine nature, was declared to be the *eternal Son of God*: so that here St. Paul sheweth two natures to be in Christ, that is, his divine and human nature, still remaining intire, after his incarnation; because, as he was made only of the *seed of David*, in respect of his manhood, for that his God-head was not made of the seed of David: so was he declared only to be the *Son of God*, in respect of his God-head; for that his manhood was not the omnipotent and eternal Son of God.

This truth, of the two natures of Christ, may be confirmed by most apparent and unanswerable arguments; for the Jews said, that *he did not only break the Sabbath day*, but also said, that

Two natures
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God was his Father, making himself equal with God, John v. 18; and Christ himself said, I and my Father are one, John x. 30.: and therefore the Pharisees did rightly collect, that Christ, by these words, had affirmed himself to be a God; and yet he said, My Father is greater than I, John xiv. 28. But it cannot possibly be, that Christ, according to the same nature, should be equal, nay, one with the Father; and yet inferior to the Father: and therefore it must needs follow, that he hath one nature, according to which he is equal to the Father; and another nature, in respect whereof he is inferior to him.

Besides, our Saviour saith, *Before Abraham was, I am, John viii. 58.; and yet St. Luke saith, He was born in the days of Augustus Cæsar, Luke ii. 7.; but it cannot be, that, idem secundum idem, the same one in the same respect, should be before Abraham and after Abraham: and therefore he must needs have two natures in him; according to one whereof he was before Abraham, and according to the other he was after him.*

And further, we find the same confessed by all orthodox antiquity; for Vigilius writing these words of the Apostle, *Who being in the form of God, took upon him the form of a servant*, saith, ‘ It is a wonder to think why some are affraid to say, that Christ had two

‘natures, whenas the Apostle saith, that he
 ‘had *two forms*.’ And the great œcumeni-
 cal council of Chalcedon, left this confession
 to all posterity; *Confitemur, in novissimis die-*
bus, Filium Dei unigenitum, in duabus naturis,
inconfuse, immutabiliter, indivise, inseparabiliter
agnoscendum; unquam sublata differentia prop-
ter unionem; ‘We confess, that the only be-
 ‘gotten Son of God, which came in the last
 ‘days to be incarnate, is now to be acknow-
 ‘ledged, to be and to subsist of two natures,
 ‘(that is, divine and human) inconfusedly,
 ‘immutably, inseparably, and undividedly
 ‘united together; and that the difference,
 ‘or disjunction of these natures, is never to
 ‘be abolished and taken away, by reason of
 ‘the union of the same.’

And hear we must observe, that although
 this eternal Son of God was so made flesh,
 that is, a perfect man, of the seed of David,
 as that still each nature remaineth intire, and
 inconfused; yet we must not imagine, that
 he is therefore *two sons* or *two persons*, as
 Nestorius thought; but that he is *one* only
 person, consisting of both those natures: so
 that he in whom the fulness of the man-hood
 dwelleth, is not one; and he in whom the
 fulness of the God-head dwelleth, another;
 but in whom the fulness of *both* these two
 dwelleth, is one and the self-same Christ;

that is, one Christ, one person. And here we must consider, that the DIVINE NATURE did not assume an *human person*, but the DIVINE PERSON did assume an *human nature*; the Son of God assuming into the unity of his person that which before he was not, and yet without change, for so must God still be remaining that which he was: and so Gregory Nazianzen saith, ‘ He remaineth
‘ what he was, and he assumed what he was
‘ not;’ because Christ was made flesh; *Non deposita, sed seposita majestate*; ‘ not by cancelling, or laying away, but, as it were, by
‘ conciling and laying aside, for a time, the
‘ glorious appearance of his divine majesty,’ as Eusebius Emyssenus doth most excellently declare: and the poet as wittily saying,

*That which he was, he is; yet once was not:
That which he is, a nature he hath got,
More than he had; and yet he still retains
That which he had; and having both, remains*

*But one: and though he took one nature more,
Yet he is but one person as before.*

This truth of the union of these two natures may be confirmed by the holy scriptures: for, when Christ asked his Apostles, *Whom do men say that I the son of man am?* St.

Peter answered, that *he was Christ, the Son of the living God.* Therefore he is but one person, because St. Peter confesseth the *son of man* to be the *Son of the living God*, Mat. xvi. 13, 14. And the Angel said unto the virgin, *That holy thing that shall be born of thee, shall be called the Son of God*, Luke i. 35. Therefore he is but one person, because he which was born of the virgin, was, and is none other but he that is truly called, and is the true *Son of God*, John xx. 31. And St. Paul speaketh of Christ, Rom. i. 8. as he was the eternal Son of God, καὶ ἀ πνεῦμα, *in respect of his God-head*; and as he was the son of David, καὶ ἀ σάρκα, *in respect of his man-hood*; yet doth he not say of his Sons, as of two; but of his Son, made and declared to be his Son*, to shew unto us, that as before his making, so now after his making, he is still but one Son, one person, of the two distinct natures subsisting: and this is confessed by all antiquity†; for in the Apostles Creed we say, That ‘we believe in Jesus Christ, his only Son, our Lord; which was conceived of the Holy Ghost, and born of the virgin Mary:’ and therefore he is but one person; because he who is said to be the

* 1 John ii. 22. iii. 16. iv. 3.

† All our creeds, and all antiquity confesseth the same faith touching the unity of Christ's person.

only Son of God, is said also to be *born of the virgin Mary*. And in the Creed of Athanasius, it is said, that 'although Christ be both ' God and man, yet he is no more twain but ' one Christ; and that not by confusion of ' the substance, but by the unity of person : ' that is, by the uniting of both natures into one person.

Also, the third council of Ephesus, the council of Lateran, and all the antient orthodox fathers, as Justin Martyr, Iræneus, St. Basile, St. Nazianzen, St. Damascen, St. Hilary, St. Ambrose, St. Hierom, St. Augustine, and the rest of them, have most truly and learnedly confessed this truth, that although Christ had *two natures*, yet doth these two make but *one person*, one Son of God, one Saviour of men.

So that this we may safely say, and most firmly hold, that as the distinction of the persons, in the holy Trinity, hindereth not the unity of the nature of the God-head, although every person intirely holdeth his own incommunicable property; so neither doth the distinction of the two natures, in our Mediator, any way cross the unity of his person, although each nature remaineth intire in itself, and retaineth the properties agreeing thereunto, without any conversion, composition, commixion, or confusion.

Now, for the clearer understanding of this point, we say, that the understanding of these two natures is, 1. Inconvertible; 2. Indivisible; 3. Inconfused; 4. Inseparable; 5. Substantial; 6. Ineffable.

1. *Inconvertible*; because neither the divine nature is turned into the humanity, nor the humanity into the diety.

2. *Indivisible*; because the natures are so united, into one person, that they can never be separated, unless we divide the person of Christ, which is most heretical.

3. *Inconfused*; because the natures remain still intire, without confounding either their essence, or their properties, or their wills, or any other operations whatsoever. Therefore we do affirm, that in Christ there are two natures, two wills, two natural properties, and operations intire and unmixed*, that we may not confound them, with Eutychius; for since the natures are neither confused, nor transferred, each into the other, the properties also must needs remain intire, to either nature: and as a man hath his soul and his body both united and inconfused; *ita multa magis Christus habens divinitatem, cum corpore, habet utraque permanenta et non confusa*; 'so much
' more Christ having his divinity united with

* The properties of each nature, remain intire and inconfused to each nature.

‘ our flesh, hath them both remaining, intire
 ‘ and inconfused;’ for that rule can never
 be disproved, *confudens proprietates essential-*
les, confundit naturas; ‘ confound the natu-
 ‘ ral or essential properties of all things, and
 ‘ you take away the nature of the things:’
 and therefore, in that one and self-same sub-
 stance of Christ, there must needs be a divine
 and a human nature, a divine and a human
 wisdom, and a divine and a human will, John
 x. 17.; and so of all other properties of each
 nature, they must be as well inconfused, as
 indivisible.

4. *Inseparable*; because the natures are so
 inseparably united, that the human nature
 can never be separated from the divine person
 that assumed it: and therefore, when Christ
 died, *subtraxit visionem, sed non solvit unio-*
nem; ‘ the soul parted from the body, but
 ‘ the diety was separated from neither,’ as
 Leo saith, Psal. xvi. 10. but as a tree cut
 in twain: the sun cannot be cut, but that it
 may still shine on either part; so the body
 and soul of Christ, being parted, the diety
 was still united unto them both, and could
 never be separated from the man-hood after
 he had once assumed the same, into the unity
 of his person *.

* When Christ died, and his body and his soul were parted,
 the God-head parted from neither.

5. *Substantially*; because he is a true and perfect man, whose being is no accident, but a substance.

6. It is *ineffable*; so absolutely perfect, and so exceedingly mystical, that it can never be perfectly declared by any man; for though the fathers sought, by many examples and similitudes, to express, and to insinuate the same, as by the union of the body and soul, of a branch ingrafted into a tree, of a fiery iron, and such like; yet all come too short, for the full expressing of this inexplicable mystery: and therefore, St. Bernard compareth this ineffable mystery, of the uniting of these two natures, to that incomprehensible mystery of the Trinity; and so indeed, that of the Trinity is the greatest, and this of the incarnation is like unto it, far exceeding man's capacity*; rather most faithfully to be believed, than too curiously to be searched into: because God hath overshadowed this mystery with his own vail, that we might not presume, with the men of Bethshemesh†, to look into this ark of his, lest for our curiosity, we be smitten as they were; or lest, whilst we make too strict a scrutiny to find out the depth of this mystery, we forfeit that small and weak knowledge, which, by divine bounty, is bestowed upon us: and therefore, what we

* Psal. lxxvii. 19.

† Sam. vi. 19.

cannot comprehend by reason we should apprehend by faith; because, as Heinſius ſaith, *Omnia me Deo ſupra rationem, nihil ſupra fidem*; ‘ Though many things may be above the reach of reaſon, yet nothing beyond faith: *Nam quicquid ſolus Deus poteſt facere, ſola fides poteſt credere*; ‘ for whatſoever God alone can do, faith alone can believe the ſame:’ and faith is the compendium of our ſalvation, and human wiſdom the chiefſt obſtacle of the ſame; therefore, indeed, it ſhould be our chiefſt care, to keep ourſelves within the limits of faith *. And becauſe I find the Creed of bleſſed Athanaſius, concerning the incarnation of the Son of God, to be pure and clear from all error and hereſy whatſoever, I ſhall here inſert the ſame.

1. “ It is neceſſary, ſaith he, unto eternal ſalvation, that whoſoever will be ſaved, do believe rightly the incarnation of our Lord Jeſus Chriſt, John iii. 36. vi. 40. 1 John iv. 3. Heb. ii. 16.

2. This then is the right faith, that we believe and confeſs, that our Lord Jeſus Chriſt, the Son of God, is God and man, John i. 1. Luke xxiv. 39.

3. He is God, of the ſubſtance of his Father; begotten before the world and man, of

* The mysteries of our religion are to be believed by faith, rather than to be ſearched out by our reaſon.

the substance of his mother; born in the world perfect God, perfect man, and a reasonable soul, and human flesh subsisting; equal to the Father, according to his divinity; inferior to the Father, according to his humanity, John i. 14, 18. Prov. viii. 22, 23, 25, 30. Luke i. 35. Gal. iv. 4. 1 John v. 20. Luke xxiv. 39. Mat. xxvi. 38. John v. 14. xvii. 18.

4. Who, though he be God and man, yet he is not two, but one Christ; one, not by converting of the divinity into flesh, but of assuming the humanity into God; one altogether, not by conversion of the substance but by unity of the persons: for, as the reasonable soul and flesh are one man; so God and man is one Christ, Heb. ii. 14, 16.

5. Who suffered for our salvation; went down to hell the third day; rose again from the dead; ascended into heaven; sitteth at the right hand of God Almighty: from thence he shall come to judge the quick and the dead, Rom. iv. 25. Phil. ii. 8. Psal. xvi. 10. cxvi. 3. 1 Cor. xv. 17. Acts i. 11. Psal. cx. 1. 2 Tim. iv. 1.

6. At whose coming all men shall rise, with their bodies, and shall give an account of their own deeds; and who have done good, shall go into life eternal, but who have done evil, into everlasting fire, 1 Thess. iv. 16. 1 Cor. xv. 52, 53. Matth. xii. 36. Rev. xx. 12. Dan. xii. 2. John v. 28, 29.

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7. This is the catholick faith, which except every one do faithfully and firmly believe, he cannot be saved, Mark xvi. 16. Heb. ii. 6. 2 Thes. xviii. 9."

Many other points, of great moment, I might here shew unto you, as the effects and benefits of the hypostatical or personal union of the two natures, the communicating of the properties, which is nothing else but a form of speech whereby these things are spoken sometimes of the whole person of Christ, which indeed, are proper to either one nature, and not to the other *; yet by reason of the strickness of this personal union, whatsoever may be verified of either of these natures, the same may be truly spoken of the whole person, from whether soever of the natures it be demonstrated: but to write or speak all that I might of this point, would inlarge this treatise into a great volume; and that indeed, it is as impossible the wit and learning of any one man, is able to express all the mysteries, and most excellent points that we might collect and learn from the incarnation of Christ, than one poor fisher-man is able to catch all the fishes in the sea.

* Oftentimes it comes to pass, that by virtue of the personal union of the two natures, each one of them doth interchangeably take the concrete or compound names of each other in predictions, Acts xx. 28.

And therefore, thus much shall suffice, concerning this discourse of the incarnation, birth, life, death, resurrection, and ascension of our Lord and Saviour Jesus Christ, who is, as hath been proved, the *true and promised Messiah*, the *only Son of God*; the *brightness of his glory*; the *express image of his person*; *heir of all things*; more excellent than the angels; having honour, glory, power, strength, praise, dignity, riches, and wisdom; yea, all treasures of knowledge and wisdom; the heathen for his inheritance, and the heavenly places for his seat; far above all powers, mights, dominions, and principalities; with a name given him far above all names, at which every knee should bow, &c *. Being the second person in Trinity, begotten of the Father, from eternity, in one person, the Son of God, and very man: MAN; *Non ex-eundo quod habuit, sed induendo, quod non habuit*; ‘not by losing that he had, but by accepting what he had not,’ our miserable nature; conceived of a virgin by the Holy Ghost; called of his Father, ever since the fall of Adam, to be a Mediator, between God and man; desired of the patriarchs; prefigured in the law; foretold by the prophets;

* Heb. i. 2, 3, 4. 2 Pet. i. 17. Lev. v. 12. Colof. ii. 3, 18. Psal. ii. 8. Eph. i. 20, 21, 22. Psal. lxxii. 8, 17. Phil. ii. 9. Gal. iv. 4.

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accomplished in the time of grace; *manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory,* 1 Tim. iii. 16.: for man he became a king, to rule; a prophet, to teach; and a priest, to sacrifice.



C H A P. III.

Of the HOLY GHOST.

WHEN we think upon the infinite goodness of the great Jehovah, how gracious he is in all respects, amiable in himself, placable unto all men, and liberal unto all his creatures, none is so stupid and dull, as not to admire it in him; such is the never-dying stream of the goodness of God, it is like the boundless ocean: there is no end of his goodness; and therefore St. Bernard, in admiration thereof, breaketh forth into these heavenly acclamations, saying, *Quam dives es in misericordia? et magnificus in justitia? et munificus in gratia, Domine Deus noster!*
‘ O how rich art thou in mercy! how magnificent in justice! and how bountiful in

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‘ grace, O Lord our God!’ For thou art a most liberal bestower of heavenly gifts; a most righteous rewarder of human workers; and a most gracious deliverer of all them that trust in thee: yea, so great is the goodness of God, it is beyond expression, beyond our imaginations; our words are beneath our thoughts, and our thoughts far lower than the truth thereof: yet, as Moses from the top of mount Nebo, beheld the borders of the land of Canaan, Deut. xxiii. 49, 52.; so, if you please to ascend with me to the Mount of contemplation, I will shew you some glimpses of God’s goodness; for he elected us before we were, he created us of nothing, he redeemed us when we were lost, he preserveth us, being found; and that he might bring us to eternal life, he hath given us the author and fountain of all temporal and spiritual gifts, even the **HOLY GHOST**, who is the third person of the true and only God-head, proceeding from the Father and the Son, and co-eternal, co-equal, and con-substantial with them both *.

He is called by the name of **SPIRIT**, proceeding from the Father and the Son, to shew the essence and nature that he is of; for, as the Spirit of a man must needs be truly of man’s nature, and is the most formal and ef-

* 1 John v. 7. John xv. 26. Gal. iv. 6. Psal. cxxxix. 7. Matth. xxviii. 19. Isa. vi. 8, 9. Acts xxviii. 25, 26.

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sential part of man; so, and much more it must be thought of the Spirit of God, upon whom no composition falleth.

And yet some have been so bold, as most impiously to affirm, that the Holy Ghost was but a created quality, or a godly motion in the heart and mind of a righteous man: but if we do compare the words of Isaiah, chap. vi. 8, 9. with the words of St. Paul, Acts xxviii. 25, 26. they will sufficiently confute this damnable error, and most manifestly shew unto us this Holy Spirit to be the true and eternal God. Besides the scripture saith, that *the Spirit of the Lord filleth heaven and earth*; whereupon St. Basile, St. Augustine, St. Ambrose, and others, have most plainly proved, against all hereticks whatsoever, that the Holy Ghost is a true God by nature; because, that to be every-where, cannot by grace belong to any but only to him that is by nature God; who reserveth this unto himself, to be every-where: and therefore St. Augustine, writing against Maximinius, an Arian bishop, saith, ' I cannot express how
' much I marvel what a heart you have, so
' to extol the Holy Ghost, as to make him
' *every-where present, to sanctify the faithful;*
' and yet that you dare deny him to be a
' GOD: for, is not he a God who *filleth*
' *heaven and earth?*

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Also Dydimus, in his book, and St. Basile in his Treatise, *Spiritu sancto*, declareth ' that ' to be God, which can be in divers places ' at one time; which thing is not agreeable ' to any creature.' But that the Holy Ghost was present with the apostles and prophets, in sundry parts of the world, at one time, no man professing the faith of Christ, doth in the least doubt the truth thereof: wherefore it followeth that he is a God. The symbolum of Nice, out of the holy scripture, teacheth, That the Holy Ghost is he that *maketh alive*, and he that, together with the Father, and the Son is *worshipped*, and with them is *honoured*; therefore the Holy Ghost, of necessity, must be, true and everlasting God, with the Father and the Son, in one only essence *. Touching which point, the holy fathers powerfully did set themselves against the hereticks, and out of the holy scriptures valiantly maintained the same.

As for the Athiests †, who deny the scriptures, and are altogether ignorant of this blessed Spirit, if they will but look into the writings of the ancients, they shall surely find, that as the Gentiles did understand many things concerning God, and Jesus Christ, his

* Job xxxiii. 4. Matth. xxviii. 19. 1 John v. 7. John xiv. 1, 16. 1 Cor. iii. 16. 2 Cor. xiii. 14. Psal. xxxiii. 6. civ. 30.

† Cato, Aristotle, Poclus, Suidas, Orpheus, Heresydes, Armenides, Porphyrius, Humenius, Avicen.

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only Son; so some of them have delivered some things, although but darkly, concerning this holy Spirit: for, Hermes Trismegistus hath these words, ‘ All kind of things in
‘ this world, saith he, are quickened by a
‘ Spirit; one Spirit filleth all things: the world
‘ nourisheth the bodies, and the Spirit the
‘ souls; and this Spirit, as an instrument, is sub-
‘ ject unto the will of God.’ And further, he saith, ‘ That all things have need of this Spirit; it beareth them up, it nourisheth them, it quickneth them, according to every one of their capacities; it proceedeth from a holy fountain, and is the maintainer of all living things, and of all spirits.’ Here we see the reason, why we call him the *Holy Ghost*, namely, because he proceedeth from the fountain, which is the very holiness itself. And lest we should think him to be a creature,
‘ There was, saith he, an infinite shadow in the deep, whereon was the water, and a fine understanding Spirit, was in that confused mass, thro’ the power of God; from thence there flourished a certain holy brightness, which, out of the sand, and the moist nature, brought forth the elements, and all things else; also the Gods themselves, who dwell among the stars, took their place by the direction and appointment of this Spirit of God.’

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In the writings of Plotinus, there be found very significant speeches of the Holy Ghost, whom he calleth, *universi animam*, the soul or life of the whole universe. ' This soul, saith he, hath breathed life in all living things, in the air, in the sea, and in the land: it ruleth the sun, the stars, and the heavens; it hath quickned the matter which once was nothing, and utterly full of darkness: and all this hath it done by the only will of itself. It is all throughout alike to the Father, as well in that it is but one, as in that it extendeth itself into all places.' All which doth apparently prove that the Gentiles themselves were not ignorant of this holy Spirit, whom they clearly shew to be the true and eternal God. And therefore, how may this serve to shame the wretched Athiests of this world, who, notwithstanding such a cloud of witnesses, will still continue ignorant and hardened in unbelief.

Moreover, this third person of the true and only God-head, is called a *Spirit*, not only because he is a spiritual, that is, an immaterial and pure essence; for so likewise is the Father a Spirit, and the Son as well as he: but, first, in regard of his *person*; because he is spired, and, as it were, breathed both from the Father and the Son. Secondly, in regard of the *creatures*; because the

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Father and the Son do work by the *Spirit*, Psal. xxxiii. 6.; who is, as it were, the *breath of grace*, John xx. 22.; which the Father and the Son breatheth out upon the saints, *blowing freely where it listeth*, John iii. 8.; and worketh spiritually, for manner, means, and matter where it pleaseth, 1 Cor. ii. 12. Thirdly, in regard of his *property*; because the property of him is to move, to set forward, to persuade, to comfort, and to enlighten the spirits and hearts of men; and, at length, to work in them such things as pertain to our sanctification. And, indeed, the saints have such trial of the marvellous effects thereof, as neither reason nor man's wisdom is able to comprehend those things; neither can they be discerned by the eye of man: 'So that, as Peter Martyr saith, we believe in the Holy Ghost as a thing that far exceedeth the capacity of our nature, and yet is distinctly set forth unto us in the holy scriptures:' for the apostles are commanded, in the gospel, that they should *baptize in the name of the Father, of the Son, and of the Holy Ghost* *; which places do most plainly express the distinction of the three persons; and do signify nothing else, but that we be delivered from our sins, by the name, and

* John i. 33. Matth. xxviii. 19.

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authority, and power of the Father, of the Son, and of the Holy Ghost; and in the baptism of Christ, as Luke rehearseth, chap. iii. 21, 22. the voice of the Father was heard, and the Holy Ghost appeared under the form of a Dove, Mat. iii. 16, 17; whereby it signifieth, that the Holy Ghost doth differ from the Father and the Son, as he is derived from them both. In the gospel of John, it is said, *I will pray the Father, and he shall give you another Comforter*, John xiv. 16.; here the Son prayeth, the Father heareth, and the Comforter is sent. Now, if the Father shall give such a Comforter, then the Father himself cannot be that Comforter; neither can Christ, who prayeth, be the same: so that very significantly the three persons, are herein plainly set forth unto us: for even the Father and the Son are two distinct and several, though not sundered persons: even so the Holy Ghost is another distinct person from the Father and the Son, John xv. 2. Luke i. 35.

And further, that the Holy Ghost is a person, is proved, 1. By his appearances; because he hath appeared visibly; for seeing he descended in bodily shape upon Christ, Luke iii. 2. and sat upon the Apostles, Acts ii. 3.; it followeth, that he is subsisting. 2. He is proved to be a person, because he is

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called God, 1 Cor. iii. 16. Acts v. 34. Isa. xl. 7, 30. 3. Because the properties of a person are attributed to him, as that he distributeth gifts even as he will; that he teacheth, comforteth, confirmeth, ruleth, reigneth, likewise, Eph. iv. 4, 30. Acts xxviii. 25. 1 Cor. xii. 11.; that he sendeth Apostles and speaketh in them, Luke xii. 12.; so also he declareth the things to come, John xvi. 13; he giveth prophecies of Simon's death, Luke ii. 26. Matth. x. 20.; of Judas the traitor; of Peter's journey to Cornelius; of Paul's bonds and afflictions, which should betide him at Jerusalem, Acts xvi. 10, 39. xx. 23.; of falling away, and of the deceiver in the last times, 1 Tim. iv. 1.; of the meaning of the high-priest's entrance into the holiest of all; of the first tabernacle, of the new covenant, Heb. ix. 8. x. 15.; of Christ's sufferings, and his glory which should follow after them, 1 Pet. i. 11. and such like: he maketh requests for us with sighs which cannot be uttered, Rom. viii. 29.; he crieth in our hearts, ABBA, *Father*; he is tempted by them who lie unto him, Acts v. 9.; he is a witness in heaven with the Father and the Son: he commandeth and willeth that the Apostles be separated, Acts xiii. 2.; and, lastly, he appointeth teachers in the Church, chap. xx. 28. All these things are proper to a person,

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existing, intelligent, indued with a will, working and living.

Now, that the Holy Ghost is God co-eternal with the Father, and with the Son *, may be proved by the *unity of the essence*; because there is but *one God-head*; and by the incomprehensibleness of the three persons †. The same is also proved by the *essential union* of them; that is, because he is often called the *Spirit of the Father* and *of the Son* ‡: but the Father and the Son were never without their Spirit; therefore he is God co-eternal with both. Also that which St. John saith, that *the Spirit proceedeth from the Father*, John xv. 26. the ancient Fathers holding the right faith, do understand chiefly to be spoken of the everlasting proceeding of the Spirit from the Father: and he proceedeth from the Son,

1. Because he is called the *Son's Spirit*.
2. Because the Son, together with the Father, *giveth* him.
3. Because the Holy Ghost receiveth the *wisdom* of the Son, which he revealeth unto us: wherefore he proceedeth of the substance

* That the Holy Ghost is God co-eternal with the Father and the Son, proved from sundry considerations.

† Col. ii. 9. John x. 30. 1 John v. 7. Jer. xxiii. 24. John i. 18.

‡ Rom. viii. 9. 1 Cor. vi. 19. Rom. viii. 11.

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of the Son; because he receiveth that of him which is the Son's.

By this it appeareth, what is the proceeding of the Holy Ghost, namely, the communicating of the divine essence, whereby the third person of the God-head alone receiveth the same, and whole or intire essence from the Father and the Son, as from him whose Spirit he is; for there is nothing in God which is not his essence; and seeing that it is indivisible, it must needs be whole, and the same communicated unto him, which is in the Father and the Son. As the spirit of man which is in man, is of the essence of man; so the Spirit of God is of the essence of God, which divine essence is but one; that is, but one Jehovah, or eternal Being; one essentially, who alone is of none, but himself, communicateth his being to all things, and preserveth it in them.

Now, the Holy Ghost is Jehovah, and therefore he is the same, with the Father and the Son, not only God *co-eternal*, but also *con-substantial*, or God *co-essential* with both *.

And further †, that he is *co-equal* with the Father and the Son, is proved by those divine

* That the Holy Ghost is con-substantial with the Father and the Son, proved from Rom. viii. 9. Lev. xvi. 13. Heb. ix. 7, 8, 9, 10. Psal. xcv. 7. Heb. iii. 7. Isa. viii. 9. Acts xxviii. 25, 26.

† That the Holy Ghost is co-equal with the Father and the Son, proved.

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attributes and properties which are attributed and communicated to the Holy Ghost; as,
 1. *Eternity*; because he created heaven and earth, Gen. i. 2.; and because God was never without his Spirit. 2. *Immensity*, or *unmeasurableness*; as who dwelleth whole and intirely in all the elect. 3. *Omnipotency*; because he, together with the Father and the Son, created and preserveth all things. 4. *Omniscieny*; that is, the knowledge of all things. 5. *Unchangeableness*. 6. *Infinite goodness and holiness*; and the cause of goodness and sanctity in the creatures. 7. *Truth*, not to be doubted of; and the fountain of truth. 8. *Unspeakable mercy*. 9. *Indignation*, even against hidden sins *. All which doth sufficiently prove, that the Holy Ghost is God co-equal with the Father and the Son.

Besides the same *divine works*, which are attributed to the Father and the Son, are also attributed to the Holy Ghost, as the general creation, preservation, and government of the whole. Likewise those works which properly belong to the salvation of the church; as the calling and sending of prophets; the bestowing and

* Psal. xxxiii. 6. 1 Cor. 12. 11. 2 Cor. ii. 20. Acts i. 16. Psal. clxiii. 10. 1 Cor. vi. 11. John xv. 26. John v. 6. Rom. v. 5. viii. 16. Isa. lxiii. 10. Matth. xii. 31. Acts v. 9. Eph. iv. 30.

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sending of the graces, for the ministry, on ministers; the publishing of the doctrine of the prophets and apostles; the instituting of sacraments; the foretelling and prophesying of things to come; the gathering of the church; the enlightning of mens minds; the governing of the actions, and whole life of the godly; the strengthening and preserving of the regenerate, against the force of temptation, even unto the end; the pardoning of sins, and adopting the sons of God; the bestowing of salvation and life eternal *. All these divine works, being attributed unto the Holy Ghost, do likewise prove his co-equality with the Father and the Son.

Moreover, we find in the sacred scriptures, many *titles* and *appelations*, answerable to the manifold effects of his power, office, and divinity: for example,

* Matth. xii. 26. 2 Cor. xii. 4. John iii. 5. 2 Cor. iii. 18. John xiv. 26. Acts ix. 31. Isa. xlviii. 16. Acts xx. 28. Luke xii. 12. 1 Cor. xii. 7. 2 Pet. i. 12. Mat. xxviii. 19. Heb. ix. 8. John xvi. 13. Acts xi. 28. Eph. ii. 22. 1 Cor. xii. 1. John xiv. 26. Eph. i. 17. Rom. viii. 14. Acts xvi. 6. Isa. xi. 2. John xiv. 16. Rom. viii. 15. 1 Cor. vi. 1. John vi. 63. Rom. viii. 11.

The Holy Ghost is called

Jehovah, Isa. vi. 9. Acts xxviii. 25.
 The earnest of our Inheritance, Eph. i. 14.
 The power of the most High, Luke i. 35.
 The teacher of the faithful, John xiv. 26.
 The earnest of the Spirit, 2 Cor. i. 22.
 The oil of Gladness, Psal. xlv. 7.
 The seven Spirits of God, Rev. iv. 5.

The Holy Ghost is called the Spirit of

Interpretation, 1 Cor. xii. 10.
 Sanctification, Rom. i. 4.
 Supplication, Zach. xii. 10.
 Consolation, 2 Thes. ii. 16.
 Revelation, Eph. i. 17.
 The grace of God, Acts xiv. 26.
 Knowledge, Isa. xii. 2.
 Adoption, Rom. viii. 15.
 Counsel, Isa. xi. 2.
 Eternity, Heb. ix. 14.
 Wisdom, Isa. xi. 2.
 Prophecy, 1 Cor. xii. 10.
 Holiness, Rom. i. 4.
 The Father, John xv. 26.
 The Son, Gal. iv. 6.
 The Lord, Isa. i. 12.

He is called

The earnest of God's Spirit, 2 Cor. v. 5.
 The teacher of Truth, John xiv. 26.
 The mind of Christ, 1 Cor. ii. 16.

The Holy Ghost is called
He is called the Spirit of
He is called

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He is called

{	An eternal Spirit,	Heb. ix. 14.
	A Comforter,	John xiv. 16.
	A heavenly Gift,	Heb. vi. 4.
	The Holy Spirit,	Eph. iv. 30.

He is called the Spirit of

{	Christ,	Rom. viii. 9.
	God,	Gen. i. 2.
	Righteousness,	John xvi. 8,—13.
	Working Miracles,	1 Cor. xii. 10.
	Power,	2 Tim. i. 7.
	Life,	Rom. viii. 2. Rev. i. 11.
	Truth,	John xiv. 17.
	Promise,	Eph. i. 13.
	Grace,	Heb. x. 29. Zech. xii. 10.
{	Love,	2 Tim. i. 7.

The Holy Ghost is called

{	The hand of God,	} of God,	{ John xxvi. 13.
	A free Spirit,		{ Luke i. 66.
	A good Spirit,		{ Psal. li. 12.
			{ Neh. ix. 10.
	The finger		{ Luke xi. 20.
			{ Matth. xii. 28.
	The pledge		{ 2 Cor. v. 5.
			{ John xiv. 16, 18.
	The witness		{ Rom. viii. 16.
			{ Eph. iv. 30.
The seal	}	{ 2 Cor. i. 22.	
The kiss		{ Song i. 2.	
The seed		{ 1 John iii. 9.	
The intercessor, &c.		{ Rom. viii. 29.	

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He is compared unto ointment and a mighty wind, a dove, and unto cloven tongues like fire, John ii. 7. Acts ii. 22. Mat. iii. 16. He is also compared unto a cloud, to seed, to water, fire, and wind, Acts ii. 3.

1. Unto a *cloud*, Exod. xiii. 21.; because

To what
the Holy
Ghost is
compared,
and why
to a cloud.

that as the cloud betokeneth a shadowing from the heat, and a sending down of rain, as both philosophy and experience sheweth: so the Spirit of God, doth overshadow us from the heat of the wrath of God; it cooleth and refresheth our scorched souls: and as the rain maketh the barren earth fertile, and fruitful; so doth the graces of God's Spirit make our barren hearts plentiful in all good works.

2. To *seed*; because that as in our natural birth, we are begotten by the seed of our parents; so in our new birth, we are begotten by those graces that are sown in our hearts by the Holy Ghost.

3. To *water*; because that as water molifieth the hard earth, fructifieth the barren ground, quencheth the greatest heat, and cleanseth the foulest things; so doth the Spirit of God soften our hard hearts, fructify our barren souls, quencheth the heat of lust, and cleanseth us from all our sins, and so makes us to become fit temples for himself to dwell

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in: or like the trees that are planted by the water sides, which *bring forth their fruit in due season*, Psal. i. 3.

4. To *fire*, 1 Cor. iii. 13.; because he doth consume away the dross of sin, and illuminate our understandings with the light of truth, and inflame our hearts with the zeal of God's glory, and with unfeigned love both towards God and man; yea, as the fire hath in it, saith Oecumenius, these three special things; that is, 1. *Calorem*; 2. *Splendorem*; 3. *Motionem*.

1. *Heat*; to warm, mollify, and purify.

2. *Splendour*; to give light and to illuminate.

3. *Motion*; to be always working: Even so, the Spirit of God, *First*, warmeth and heateth the hearts of the godly, with a fervent and fiery zeal of all godliness; he mollifieth their hard and stony hearts; and purifieth their souls from all kind of filthiness whatsoever. *Secondly*, he illuminateth their hearts with the knowledge of God, and heavenly things. *Thirdly*, he maketh them always to be in action and never idle.

5. He is compared to *wind*; and that for these five reasons.

(1.) As the *wind bloweth where it listeth*, John iii. 8.; so the gifts and graces of God's Spirit, are given to whomsoever it pleases him.

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(2.) As the wind scattereth the dust, and driveth the chaff away from the corn; so the grace of God's Spirit, doth winnow the conscience of the Saints, and drive away all wicked thoughts and cogitations from their hearts.

(3.) As the wind cooleth, comforteth, and refresheth all those that are scorched with the heat of the sun; so doth the grace of God's holy Spirit re-create all those distressed people, that are scorched with heat of troubles and afflictions, or burned with the concupiscence of their sins.

(4.) As the wind carrieth away the vessels, against the main and mighty stream; so will the grace of God's holy Spirit carry a man against the current of his natural inclination.

(5.) As the wind will pass irresistably; so will the grace of God's blessed Spirit work its own effect, and all the powers of darkness is not able to resist it: and therefore he is compared unto a *mighty wind*, because, that as the *mighty wind* (we read of in the sacred scripture) did *rend the mountains, and break the rocks before the Lord*, 1 Kings xix. 11.; so the grace of God's holy Spirit, and the word of the great Jehovah, is mighty in operation, able to shake the stoutest and proudest man, and to break in pieces the most stony heart.

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All these several *operations* which this holy Spirit worketh in the hearts of the elect*; and all those forgoing *titles* and *appellations*, which the sacred scriptures give unto the holy Ghost, do certainly prove him to be the *true* and *everlasting* God: besides, if we will further search the holy scriptures, we shall find, that by the Holy Ghost,

1. The word of wisdom, the word of knowledge, faith, gift of healing, working of miracles, prophecies, discerning of Spirits, divers kind of tongues, &c. is given.

2. By him the godly are sanctified, 1 Pet. i. 2.; and the very reprobates have a *taste of the heavenly gift*, and *of the good word of God*, and *of the promises of the world to come*, Heb. vi. 4, 5.

3. By him all excellency in common gifts, of nature and reason, as strength, courage, arts and sciencies, policy and government, is given unto man, 1 Sam. xi. 6.; yea, unto many that never heard of our Lord and Saviour Jesus Christ, John vii. 63.

4. Influences perpetual, effectual, and vital, of saving grace from Christ, in the head of every true member, is given to believers; in which science, the world cannot receive or know the same.

* 1 Cor. xii. 6, 7, 8, 9, 10, 11.

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5. By the Holy Ghost virtues, such as charity, constancy, benignity, faith, goodness, joy, longanimity, mildness, modesty, love, patience, and peace of conscience, are gotten, Gal. v. 22, 23.; with seven other principal virtues, *viz.* wisdom, understanding, counsel, fortitude, knowledge, godliness, and the fear of God, Isa. xi. 2. All these gifts being given by the Holy Ghost do likewise prove him to be a God.

Many of the gifts and graces of God's holy Spirit, are excellently well deciphered and set down unto us, under the properties, and conditions of those forms and figures wherein the Holy Ghost did appear. As,

1. He appeared like a *dove*, when he descended upon our Saviour, Christ; because his dove-like properties were to be shewed, that he was innocent, meek, and lowly in heart: for, of all the beasts of the field, the little silly *lamb*, is, in most respects, best qualified; and therefore is Christ called *the Lamb of God, which taketh away the sins of the world*: so, of all the fowles of heaven, the *dove*, in most respects, is most excellent; for

In what respects the Holy Ghost is like a Dove. she is *annunciator pacis*, the messenger and proclaimer of peace: she brought the olive branch unto Noah; she wanteth the gall; she hath no bitterness in her; she neither hurts

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with her bill nor claws; she is full of love, and yet she never sings any wanton tune; but *woo, woo*, is her *matutinus et vespertinus cantus*, her mournful morning and evening song: and therefore the Holy Ghost descended on Jesus Christ like a *dove*, to shew those dove-like qualities of this *Lamb of God*; and to teach us that we must be thus qualified, like doves, if we should have and enjoy the sweet and comfortable presence of this heavenly Dove. This Holy Spirit of God, who is in the hearts of the elect, as the pledge of Christ's presence, the witness of their adoption, the guide of their life, the comforter of their souls, the seal of their redemption, and the first fruits of their salvation *.

2. He appeared like *cloven tongues of fire*.

(1.) Like *tongues*; because, as one of the fathers saith, *symbolum est lingua Spiritus Sancti, à Patris Verbo procedentis*; 'The tongue is a symbole of the Holy Ghost, proceeding from the Word of the Father.' For, 'as the tongue hath the greatest cognition, and the nearest affinity with the word, and is moved by the word of the heart, to express the same by the sound of the voice, saith St. Gregory; so the Holy Ghost hath the nearest affinity that may be with the word

* John xiv. 16, 17, 18, 26. Rom. viii. 15, 16. John xvi. 13. John i. 13, 30. Rom. viii. 1.

of God, and is the expresser of his voice, and the speaker of his will, that receiveth of him, and revealeth all unto us,' John xvi. 14.

(2.) He appeared like *cloven* tongues; because all tongues, and all languages, are alike known and understood of God; and because this Holy Spirit, can teach all men all languages; and the gift of tongues is a gift of God.

(3.) He appeared like *cloven* tongues of *fire*; because the Spirit of God delighteth rather in the zealous and the fervent tongue of St. Paul and Apollo's, that warm the heart, than in those eloquent tongues of Cicero and Demosthenes, that delight the ears; for this is the desire of God's Spirit, to kindle the hearts of men, and to set them on fire with the love of God, and to make them zealous in all good things. Indeed *zeal*, derived from *ζῆλος*, is a word that is framed from the very *sound* and *hissing noise* that hot burning coals do make when they meet their contraries in any moistened substance: and so *zeal* expresseth *heat*; and zealous men are said to be *ζῆλοτες πνεύματι*, such as *burn*, or such as *wax fervent in Spirit*, Acts xviii. 25.: So, as the prophet Isaiah said, *The fire kindled, and at last I spake with my tongue*. And zeal is the highest degree of affection, good or bad. Therefore, he that doth any thing moderately, though he may be called *φίλημων*, a *Lover*

of that thing; yet he cannot be called *Ζηλωτής*, because a *zealot* is so intensive, *ut quicquid vult, valde vult*, as that to all the objects of his affections he is excessively disposed, and most earnestly stretching himself to the very height of his abilities; his love is fervent, his desires eager, his delights ravishing, his hopes longing, his hatred deadly, his anger fierce, his grief deep, his fear terrible; and so of all the rest of his passions; he hath them all in the highest pitch: so that such a man, of all the men in the world, hath most need to have his bias right, and to be furnished with that most necessary pair of spiritual endowments, namely, *wisdom* and *understanding*; two excellent graces and gifts, to be desired above all the wealth of this world, if we would but consider the difference between a wise man and a fool, that is *void* of understanding.

Now, there are two sacred scriptures which do tell us what is wisdom and understanding; for in the book of Job it is said, *Behold the fear of the Lord, that is wisdom; and to depart from evil, that is understanding*, Job xxviii. 28. And Moses sheweth the same also, saying, *Behold I have taught you statutes and judgments, &c.; keep therefore and do them, for this is your wisdom and your understanding, in the sight of the nations, which shall hear all these statutes, and say, Surely this great*

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nation is a wise and understanding people,
Deut. iv. 5, 6.

Moreover, concerning wisdom the wise man * saith, ‘ That in her is an understanding Spirit; holy, one only, manifold, subtil, living, clear, undefiled; not subject to hurt; plain, loving the thing that is good; quick, which cannot be letted; ready to do good; kind to man; stedfast, sure, free from care; having all power, overseeing all things, and going through all understanding; pure, and most subtil Spirit: for wisdom is more moving than any motion; she passeth and goeth through all things, by reason of her pureness: for she is the breath of the power of God, and a pure influence, flowing from the glory of the Almighty; therefore can no defiled thing fall into her: for she is the brightness of the everlasting light, the unspotted mirrour of the power of God, and the image of his goodness; and, being but one, she can do all things; and remaineth in herself, she maketh all things new; and, in all ages, entering into holy souls, she maketh them friends of God, and prophets: for God loveth none but him that dwelleth with wisdom; for she is more beautiful than the sun, and above

* The Wisdom of Solomon, chap. vii. 22,—29.

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▪ all the order of the stars: being compared
‘ with the light, she is found before it.’ So
that, as Menander saith, ‘ Wisdom is a more
‘ precious possession than all riches;’ and
therefore, *Nihil sapientia adentius diligitur,*
nihil dulcius possidentur; ‘ nothing is loved,
‘ nothing is desired more than wisdom.’ And
though one man affecteth honour, another
desireth wealth, and a third loveth his plea-
sures; yet all men affect wisdom, which, as
Aristotle saith, is *cognito primarum et altissi-*
marum causarum: or, as Cicero defineth it,
Sapientia est divinarum et humanarum rerum
scientia: and it is the greatest glory and emi-
nency of any man; because a wise man in
rags, is more to be respected than the greatest
peer, that is arrayed in gold and pearls, if he
be destitute of understanding.

St. Basile saith, *ille intelligens est, qui se-*
cundum mentem et rationem vivite; ‘ he is an
‘ understanding man, not which knows things,
‘ but which liveth according to the dictates
‘ of his reason and understanding,’ which is
an habit, *per quem animus ea perspicet quæ*
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nec divina respiciens satiatur, nisi infinitum Deum capiat, qui capacitatem ejus ab eo manantem impleat infinitam: ‘ That it hath a most
 ‘ large extent, and is never satisfied with the
 ‘ knowledge of any human or divine thing,
 ‘ until it layeth hold upon the most infinite
 ‘ God, who hath enlarged that capacity
 ‘ unto our souls, and is only able to replenish
 ‘ the same himself:’ and therefore, the more
 that any man understandeth, the more he
 loveth to understand, until he understands
 God, without which he understandeth no-
 thing, but are most truly compared unto the
 beasts that perish. The whole world being
 no more able to satisfy our understanding,
 than a peck of corn is sufficient to fill all the
 vast regions that are under the circumference
 of the highest heaven: for the understanding
 of natural things indeed, these of the soul is
 very piercing sharp; its like the eagle’s eye
 that can behold *sub frutice leporem, et fluctibus piscem*, ‘ a hare lurking under the shrub,
 ‘ and a fish playing under the waves.’

We will presume to understand the times
 and seasons, and the secrets of all nature’s
 works: heaven itself, and all the host there-
 of, is within the reach of our understanding;
 it tells how far it is to every sphere, and it
 setteth forth the dimensions of every star,
 even to an inch: and yet blind man, I

dare be bold to say it, that Aristotle himself, that great philosopher, knew not all the knowable things in a straw: and therefore, if our understanding be so dimmed, and so dulled, that we can but scarcely perceive natural things, how shall we be able to understand spiritual, which are, *supra intellectum humanum*, above all human understanding? because reason cannot pierce into spiritual things: yea, all our understanding, though it be the eye of our soul, yet is full of darkness, and would soon bring us into the pit of ruin and destruction, if the same were not, *Dei verbo directus, et Spiritu divino illuminatus*; ‘directed by God’s word, and illuminated by ‘this Spirit of God,’ which is the Spirit of understanding. So that indeed it is most truly said of Cœlius Rhodiginus, that altho’ the soul of man needeth no other extrinsical light, but only that which is innate, if negligence or vice did not corrupt the same, to understand those things which are within it, as is the soul itself, powers, habits, faculties, and all the virtues thereof; yet, *ad ea percipienda quæ sunt supra ipsum*, to understand those things which are above it, and do exceed all human understanding, *indiget omnino anima irradiatione, ab ipsâ luce vertiatis primæ*, ‘the soul doth altogether require to be enlightened with the bright beams of the first

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'truth,' which is God himself; or else man shall never be able to attain unto the least measure of the understanding thereof. And this irradiation of light from God upon our souls, to the enlightening of our understandings, is called *infusio gratiæ ad divina contemplanda*, the infusion of God's grace to enable us to contemplate and to understand spiritual and divine things. For we find the very Apostles themselves could not understand the scriptures, until the Spirit of God had *opened their understandings*, Luke xxiv. 45.; because the *carnal, or natural man cannot perceive the things of the Spirit of God*, 1 Cor. ii. 14.; and therefore St. Paul saith, *No man can say that Jesus is the Lord, but by the Holy Ghost*: no man can believe the incarnation, passion, resurrection, and ascension of our Saviour, Christ, and the rest of the mysteries of true religion, but by the special help and illumination of the Spirit of God.—

Nay more, the prophet David sheweth, that we cannot understand the *Law of God**, which seems to be plain enough, without any secret meaning, or hidden mysteries, unless we be guided and enlightened by this holy and blessed Spirit †, who is the instructor that

* Psal. cxix. 18, 34, 73. cxxv. 14. Rom. vii. 14.

† John xiv. 26. xvi. 13. Rom. viii. 2. John vi. 63. Ezek. xlvii. 1. John iii. 5. 1 Cor. iii. 13. Rom. viii. 26. John xv. 26.

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teacheth us, the Spirit of life who quickeneth us, the water which renews us, the fire which inflames us, the comforter that helps us, the advocate which speaks for us, and the everlasting fountain and spring of truth, from whom all truth and celestial riches do flow unto us; and by whom our infidelity is turned into faith, our thralldom into freedom, our poverty into plenty, our barrenness into fruitfulness, our sorrow into solace, our darkness into light, our misery into mercy, our weariness into strength, our mourning into mirth, our death into life, our affliction into glorification, and our hell into heaven.

Yea, finally, by him the angels are replenished, prophets inspired, scribes are instructed, the word is quickened, the church sanctified, the hardness of heart supplied, the weakness of faith cherished, the darkness of the soul enlightened, and the mist of discomfort dispersed: so that, by his presence, darkness is expelled; and by his favour, souls from death and hell are delivered.

C H A P. IV.

Of the TRINITY in UNITY.

GOD is so wonderful, saith St. Gregory *, *Ut semper debet considerari per studium, sed nunquam discuti per intellectum*; 'that ought always to be considered and admired in our thoughts, but never pried into by our understandings:' for, as St. Ambrose † speaketh of the seraphims, which Isaiah saw both standing and flying, saith, *Si volabant seraphim, quomodo stabant? si stabant, quomodo volabant?* 'If they did fly, how could they stand? and if they stood, how did they fly?' surely this must pass our most enlarged capacity; and therefore, *Si hoc comprehendere non possumus, quod videmus? quomodo Deum comprehendere volemus, quem non videmus?* 'If we cannot apprehend that which we do see, how can we comprehend him whom we cannot see?' As for the know-

How incomprehensible God is.

* Gregory, in quodam homina. Isa. vi.

† Ambrose de Spiritu sancto, c. 22.

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ledge of God, which is from the *light of nature* *, that doth take its rise from science; and can ascend no higher than it is supported; nor go any further than it is led by sensible objects, which gives us no clearer knowlegde of God, than the effects do of their cause; namely, that he is, and that he is not such as they are; but far excelling them in essence and in attributes, as not being compounded, not depending, not finite, not mutable, and the like: but now, the knowledge of God, which is from a supernatural light, that is merely by divine revelation, as that God is the Father of Christ †, and the Holy Ghost; the ineffable bond of both; yea, such is our knowledge of God, through the apprehensions of faith, in the glorious mystery of the blessed TRINITY, whereby we believe that same God, who is one in nature and being, is also three in persons, or manner of subsisting, Father, Son, and Holy Ghost ‡: for so the scripture plainly teacheth us; as, *Let us make man in OUR image*, Gen. i. 26. *And behold the man is become like one of us*, saith the Lord himself, Gen. iii. 22.; to shew, that in this unity of essence, there is a plurality of persons. And again, *the Lord rained upon Sodom and Gomorrah, from the Lord out of*

* Rom. i. 19, 30.

† John i. 18. Exod. xxxiii. 23.

‡ Deut. vi. 4. Isa. xlv. 5. 1 Cor. viii. 4, 6.

heaven, Gen. xix. 24.; that is, the *Son* rained from the *Father*; as Justin Martyr, Tertullian, Epiphanius, Cyprian, Irenæus, Eusebius, Cyril, and many others, do so expound that place. And so the three men that appeared unto Abraham, Gen. xviii. 1, 2, 3.; and that heavenly harmony of cherubims, saying, *Holy, Holy, Holy, Lord God of Sabaoth*, Isa. vi. 3. do sufficiently declare the Trinity of persons in the Unity of God's essence.

Now, a *person* is a distinct subsisting of the whole God-head, and an individual understanding, and incommunicable subsistence, living of itself, and not sustained by another: so that the three persons in the Trinity are not three several substances, but three distinct substances, or three divers manner of being, of one and the same substance, and divine essence.

And here we must consider, that the essence doth not beget an essence; but the person of the Father begetteth the person of the Son, and the person of the Holy Ghost proceedeth from the Father and the Son, by an eternal and incomprehensible spiration; as, if it be lawful to compare great things with small, in the reasonable faculty of man's soul, when the understanding considereth itself, it begetteth an image of itself, it being in that

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reflected action the proper object of itself; from the desire or appetite of which image, so produced, there ariseth a mutual love and delight betwixt the understanding and his image; so, in the eternal essence of the GOD-HEAD, the *Father*, looking upon himself, begetteth the image of himself, which is his *Son*; and from the mutual love and delight of both these persons, one to another, the *Holy Ghost* proceedeth, as the common beam of these two incomprehensible lights: and as in one sun, there are the body of the sun, the sun beams, and the heat; the beams are begotten of the sun, and the heat doth proceed from both; but the sun itself proceeds from none: even so, in the one essence of God, there are the Father, the Son, and the Holy Ghost; the Son is begotten of the Father, the Holy Ghost proceeds from both; but the Father is of himself alone: and as the sun doth always beget his beams; and both sun and beams do send forth the heat: so the Father, from all eternity, ever did, now doth, and ever will beget his Son; and both Father and Son, do spire and breath forth the Holy Ghost. And therefore Origen saith excellently well, *Salvator noster splendor est gloriæ splendor; autem non semel nascitur, et deinceps desinit nasci, &c.* ' Our blessed Saviour, in the brightness of God's glory;

' but the brightness of glory is not once be-
 ' gotten; and then afterward ceasing to be
 ' begotten; but as often as the light ariseth,
 ' from whence the brightness springeth, so
 ' often doth the brightness of glory arise.'
 And our Saviour, saith he, is the wisdom of
 God; but the wisdom of God, is the bright-
 ness of that eternal light; *Et ideo salvator*
semper nascitur. And therefore as the scrip-
 ture saith, *Ante colles generat me,* ' before
 ' the mountains were laid, he begetteth me;'
 and not as some do erroneously read it, *gene-*
ravit me, ' he hath begotten me.' So the
 truth is, that the Son of God is ever begot-
 ten, and the Holy Ghost ever proceeding.
 Also, as the fountain begets a brook, and
 both the fountain and the brook doth make
 the pool, and yet all three is the same water:
 so the Father is the fountain which begetteth
 the Son; and from the Father and the Son
 proceeds the Holy Ghost; and yet is the
 diety of all three the same: in like manner,
 the fire hath motion, light, and heat; and
 yet but one fire. And in all other creatures
 we may behold certain glimps and similitudes
 that do offer a sort of adumbrate, and shadow
 out this ineffable and inexpressible mystery;
 for by their greatness, we may consider the
 power of the Father; by their beauty, we
 may see the wisdom of the Son; and by their

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utility, we may note the goodness of the Holy Ghost. Now, amongst the creatures, there is wont to be observed, as St. Augustine saith, that in a Father there is found a defect of power, by reason of his antiquity; in a son is seen ignorance, by reason of his youth; and inexperience of things. And in the name of a Spirit, there seemeth to be a kind of fearful vehemency, as *Quiescite ab homine, cujus spiritus in narribus ejus*; 'rest not in man, whose spirit is in his nostrils.' And therefore, lest the like might be thought to be in these divine persons, we find power ascribed to the Father, wisdom unto the Son, and goodness unto the Holy Ghost: whereas, indeed, each one of them is of the same power, wisdom, and goodness, as the others be. So we say, with Justin Martyr, according as God hath revealed himself unto us, both in his word and in his works, that the Unity is understood in the Trinity, and the Trinity is understood in the Unity.

Moreover, St. Cyrill saith, that the philosophers have affirmed the essence of God to be distinguished into three substances; and sometimes to have delivered the very name of TRINITY: and the Jewish Rabbies, as Galatinus saith, have observed this mystery out of the Hebrew names of God, that there are *three in one*, and but *one in three*. And so

Hermes Trismegistus affirmeth, that there was one divinity, or diety, in the Trinity, in these words, *ἐν ᾧ πάντες νοῦτοι πρὸ φωτὸς νοῦς το ἡνᾶσι νῦς νοὺς φωτεινός: Καὶ ὅθεν ἕτερον ἢ τὸν αὐτὸν ἐνόησεν εὐ- πνεῦμα πάντα περιέχον ἐκτός τούτων ἔ Θεός ὁ ἰσχυρός, καὶ πα- τὴρ, καὶ Θεός, &c.*

‘ There was intellectual light before the
 ‘ intellectual light: and there was always an
 ‘ enlightened mind of the mind; and this was
 ‘ nothing else than the unity of these, and
 ‘ the Spirit which containeth all things. Be-
 ‘ sides this there is no God, nor angel, nor
 ‘ any other substance; because he is the Lord,
 ‘ and Father, and God of all things; and all
 ‘ things are in him, and in him for his perfect
 ‘ word, existing and being fruitful, and a
 ‘ worker and maker of all things, fallen in a
 ‘ fruitful nature, hath plentifully produced
 ‘ all things.’ And then, having said these
 things, he prayeth unto this God, saying,

“ O Heaven, the most excellent work of
 “ the great God, I do adjure thee, and I do
 “ adjure thee, the voice and speech of the
 “ Father, which he first uttered and spake,
 “ when he established all the world. And I
 “ beseech thee, by thine only begotten Word,
 “ and the Father which containeth all things,
 “ be thou favourable and merciful unto me.”

There is no man but he would wonder to see, in this author, the very words of St.

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John: and yet notwithstanding his books were translated by the Platonists a long time before the coming of Jesus Christ. And it is no wonder though we find sayings of his in divers places, which are not written in his Poemander, considering that he wrote six and thirty thousand five hundred and twenty-five volumes; that is to say, rolls of paper, as Jamblicus reporteth this Hermes, or Mercurius surnamed Τριμεγιστος, was the greatest philosopher, the chiefest priest, and most prudent prince of Egypt. He flourished before Pharaoh, in the time of Moses; and was called TER MAXIMUS, *thrice great*, because he wrote of the Trinity: yea, St. Augustine affirmeth, that he composed a book whose title was Ἀὐτὸς ὁ Θεὸς, the *perfect Word*; and that therein he left written, *Monas genuit monada, et in se suum reflexit ardorem*; which is as much as if he had said, the Father begat the Son, or the Mind begat the Word; and from both proceeded the Holy Spirit.

Also Theodorus the Platonist, as it is in Proclus, affirmeth, that there are three chief workers; whereof he calleth the one a substantial mind, the other a mental substance, and the third the fountain of all life. And Theodoret doth affirm, that Plotinus and Numenius have collected out of Plato, that there are three eternities, *Bonum, et mentem,*

et universi animam; GOODNESS, which answereth the Father, who is the first person of the Deity; the MIND, which signifieth the Son; and the SOUL, or LIFE of this whole universe, which is the Holy Spirit: that as in the beginning of the creation he presently *moved up on the waters*, Gen. i. 2. to sustain the same; so ever since he breatheth in and preserveth every living thing: and so Amelius, and many others, are as full and as plain in this point as may be; as any man may see that will look into Nancelius his proem, which he confesseth to have taken out of Eugubinus.

Thus we see how the ancient philosophers* were all of one opinion and judgment in the doctrine of the Trinity, wherein they had so much knowledge, as not only was able, I say not with Clement Alexandrius, to *bring them to salvation*, but to make them without excuse in the day of tribulation; because that they, *knowing God, glorified him not as God*; but also as doth exceed the knowledge of many, who make profession of Christianity, and will, no doubt, rise up in judgment to condemn them in the latter day.

* The Gentiles did conceive certain kinds of knowledge and understanding, though, undigested and imperfect; overshadowed, as it were, with human reasoning concerning this mystery of the Trinity.

Yea, further, as the philosophers have affirmed the essence of God to be distinguished into three substances; so likewise they have acknowledged the divine essence, to be only one, impartable and indivisible. For,

1. Hermes Trismegistus teacheth *, that there is but one only God; that one is the root of all things; and that without that one, nothing have been of all things that are; that the same only is called the *only good*; and the goodness itself, which hath universal power of creating all things; that it is impossible that there should be many makers; that in heaven he hath planted immortality, in earth, interchange and universal life and moving; that unto him alone belongeth the name of FATHER, and GOD; and that without blasphemy, those titles cannot be attributed either to angels, fiends, or to many, or to any of all those whom men doth call Gods; as in respect of honour, and not of nature, he calleth him the Father of the world, the creator, the beginning, the glory, the nature, the end, the necessity, the renewer of all things, the worker of all powers, and the power of all works; the only holy, the only

* Although many of the ancient philosophers, through custom, did celebrate the plurality of Gods; yet notwithstanding they did acknowledge but one only true God by nature.

unbegotten, the only everlasting, the Lord of everlastingness itself; unto him alone will he have us to offer up our prayers, our praises, and our sacrifices, and never to call upon any other.

2. Phythagoras teacheth, 'that God is but one; not as some think, without government of the world, but all in all *; he is the orderer of all ages, the light of all powers, the original of all things, the cresset of heaven, the Father, mind, quickener, and mover of all; yea, and he calleth him the infinite Power from whence all other powers do flow, which cannot be verified but of him alone.'

3. Philolaus, a disciple of Pythagoras, saith, 'that there is but one only God, the prince and guider of all things, who is all-wise, singular, unmoveable; like himself, and unlike all other things.' Also Architas saith, 'that he esteemed no man wise, but him who reduced all things unto one self-same original; that is, unto God, who is the beginning, end, and middle of all things. And Hierocles, one of the same sect, saith, 'that the same is he whom they call by the name of ZENA and DIA, the Father and maker of all things; because all things have their life and being of him.' To be short, Pherecydes the Syrian,

* Alledged by Cicero, Plutarch, Clement of Alexandria, and Cyrillus.

the master of Phythagoras, Empedodes, his successor, Parmendes, and Melissus, they all taught the same truth; and so did Zenophanes the Colophonian, as we are credibly informed, by the verses of Parmenides, rehearsed by Simplicius; in the which verses he calleth him 'the unbegotten, the whole, the only one;' not which hath being or shall be, but which everlastingly is altogether and all of himself. Besides, of the like opinion were Thales, Anaxagoras, Timæus of Locres, Acomon, Euchdo, Archævetus, and others of the ancient philosophers.

Socrates, the schoolmaster of Plato, hath confessed only one God; and as Apuleius reports, was condemned to drink poison, for teaching that the Gods which were worshipped in his time, were but vanity. He calleth God 'the Father of the whole world, who only is, or hath being; and who made the heaven and earth, the sun, the moon, the times, and the seasons, and all other things, both heavenly and earthly, high and low, and whatsoever else is.' And Plato, the disciple of Socrates, taught this truth. And Damascus, the Platonist saith, 'the one bringeth forth all things; the one ought to be honoured by silence; the one, like the sun, is seen dimly afar off; and the nearer the more dimly.' Also Jamblicus, surnamed the divine,

acknowledged every where a divine cause, which is the beginning, end, and middle of all things; that there is one God, master of all, at whose hand welfare is to be sought; that the end of all contemplation is to aim at one, and to withdraw from multitudes unto unity; or that the same one, or unity, is God, the ground of all truth, happiness, and substance; yea, and of all other grounds themselves.

Proclus, after the manner of the Platonists, who was, for the most part, wont to be very superstitious, turned himself often times aside to many Gods; but yet his resolution is this in expresse words, ‘ who is he, saith he, that is king of all, and the producer of all things out of himself, which turneth all ends unto himself, and is the end of ends, the first cause of operations, the author of all that ever is good and beautiful, the enlightener of all things with his light?’ If thou believest Plato, he can neither be uttered nor understood. And anon after, ‘ then it is this first simplicity, which is the king, the sovereignty, and superexcellency of all things; incomprehensible, not to be matched with any other thing; uniform, going beyond all causes; the creator of all the substance of the Gods, which hath some form of goodness; all things go after him, and stick unto him, for he pro-

duceth and perfecteth all things that are subject to understanding, like as the sun doth, to all things that are subject to sense.

To be short, it is the unutterable cause which Plato teacheth us under two names, in his Commonwealth, calling it 'the very goodness itself, and fountain of truth, which uniteth the understanding, to things that are understood.' And in his Permenides, 'The one, or unity, whereupon all the divine unities are grounded, and which is the original of all that is, and of all that as yet is not.' In his book of the Soul and of the Spirit, he teacheth us a way to attain from many multitudes, to this super-substantial unity which he calleth 'the nature grounded in eternity, the life that liveth and quickeneth the waking understanding, the well-spring of all welfare, the infinite, both in continuance and power,' &c.

Also, Simplicius saith, 'whatsoever is beautiful cometh of the first and chiefest beauty; all truth cometh of God's truth; and all beginnings must needs be reduced to one beginning, which must not be a particular beginning, as the rest are, but a beginning surpassing all other beginnings, and mounting far above them, and gathering them all into himself; yea, and giving the dignity of beginnings to all beginnings, according as is convenient to every one of their natures. Also the good,

saith he, is the well-spring and original of all things; it produceth all things of itself, both the first, and the last; the one goodness bringeth forth many goodneses; the one unity produceth many unities; the one beginning, many beginnings. Now, as for the unity, beginning good, and God, they are all but one thing: for God is the first cause of all; and all particular beginnings, or grounds, are fast settled and grounded in him. He is the cause of causes; the God of Gods; and the goodness of goodneses.

Also, Porphyrius acknowledged 'the one God, who alone is every-where, and yet in no one place; by whom all things are, both which are, and which are not.' This God doth he call *Father*, who reigneth in all; and he teacheth us to sacrifice our souls unto him in silence, and with chaste thoughts.

And Plotinus saith, that there is one beginning of all things; that this beginner dwelleth in himself, is sufficient of himself, and of himself bringeth forth all manner of essences: that by his unity he produceth a multitude which could be no multitude, unless he abode one.

Moreover, Aristotle, or whosoever he was that wrote those books, *De Mundo*, did find, that 'in this rare piece of work and frame of the world, there is a most excellent con-

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veyance, without confusion; great variety, concurring in unity; and diversity of all things, without disorder: all which he attributeth to the powerful work of the invisible God; of whom the said author conceives, 'That for his power, he is most mighty; for his beauty, most excellent; for his life, immortal; and for his virtue, most absolute.' Yea, the same philosopher entering into further consideration of God's nature, saith, 'That although God be but one, yet we call him by many names, as Ζηνα and Δία, because we live by him; Ἀνάγκη, because he is often of an immutable nature; Ἐιμαρμένη, because nothing is done by chance, but according to his most certain decree; Ἀσπασία, because no man can possibly avoid him, or flee from him; Ἀἴσα, because he abideth for ever. And as for that fable, saith he, of the three sisters of the destiny, viz. Clotho, that spinneth; Lachesis, that draweth out a just length; and Atropos, that cutteth of the threed of man's life, it is to be understood of God only, who is the beginning, midst, and end of all things: he liketh him to the great king of Persia, who; from out of his privy chamber, governeth his whole empire by his power and officers; saving, saith he, that the one is God infinite in power, and the other a very base and feeble wight.' And further, he saith, 'that

all the names which are attributed to the Gods, are but devices to express the power of the one only God, the prince and Father of all.'

And Theophrastus saith, ' that there is one divine beginner of all things, whereby they have their beginning and continuance.' But in his book of Savours he passeth further, and saith, ' that God created all things of nothing;' pre-supposing an infinite power. And again, ' that power pre-supposeth an unity.'

And Alexander of Aphrodise, attributeth providence over all things, unto one only God, who can do whatsoever he listeth; as appeareth by all his whole discourse. And he was of such renown among all the Aristotelians, that they called themselves Alexandrians, after his name.

To be short, the most part of the interpreters and disciples of Aristotle, found it so needful to acknowledge one only beginner, and so absurd to maintain any more than one, that to the intent they might not confess any such absurdity in their master, they do, by all means possible, excuse whatsoever might, in his works, be constructed to the contrary.

As touching the *Stoicks* of the ancient times, we have no more than is gathered in the writings of their adversaries, who do all attribute unto them the maintainance of the

unity and infiniteness of God, according to this which Aristotle reporteth of Zeno, whom Cicero calleth the *Father of the Stoicks*, namely, that there must be but one God; for else there should be no God at all; because it becometh him to be singularly *good*, and also *almighty*, which were utterly impossible, if there were any more than one.—Also, Cleanthes, as Simplicius reporteth, acknowledged but one God, the cause of all causes.

Epictetus, the Stoick, whose words Lucian and others held for oracles, speaking of one only God; ‘The first thing, saith he, that is to be learned, is, that there is but one God, and that he provideth for all things; and that from him neither deed nor thought can be hidden.’ He teacheth us to ‘resort unto him; in our distresses to acknowledge him for our Master and Father; to lift up our eyes unto him alone; if we would get out of the mire of our sins, to seek our felicity there; and to call upon him in all things, both great and small.’

As for Seneca, he never speaketh otherwise. ‘What doth God, saith he, to such as behold him? he causeth his work not to be without witness.’ And again, ‘to serve God, saith he, is to reign. God exerciseth us with afflictions, to try man’s nature; and he requireth no more, but that we should

pray to him.' These ordinary speeches of his, evinceth that he thought there was but one God. But he proceedeth yet further; 'from things discovered, saith he, we must proceed to things undiscovered, and seek out him that is ancients than the world, of whom the stars proceed.' And in the end he concludeth, that the world, and all that is therein contained, is the work of God.

So Cicero and Plutarch, speaketh ordinarily but of one God. 'The nature of the Gods, saith Cicero, is neither mighty nor excellent; for it is subject to the self-same (be it nature or necessity) which ruleth the heavens and the earth, and the sea: but there is not any thing so excellent as God, who ruleth the world, and is not subject to nature itself.'

And Plutarch, although he suffered himself to range over often into fables, yet in good earnest he speaketh thus, 'Let us not worship the heavens, the sun, the moon, and the stars, for they be looking-glasses for us, wherein to consider the cunning of him that ordained all things: and all the world is but his temple.' Moreover, he saith, 'that although there were many more such worlds, as this is, yet notwithstanding the one only God should govern them all.'

Orpheus, among the *Poets*, was the first

that opened the gape to the plurality of Gods: and yet there is a recantation of his in his hymn unto Musæus which is called his *Testament*; that is to say, his last doctrine, whereunto he would have all men stick. ‘Lift up thine eyes, saith he, to the only maker of the world; he is but one, and of that one are all things: he is all in all; he seeth all, and is seen of none. He only giveth both welfare and woeful tears, and war. He sitteth in heaven governing all things: with his foot he toucheth the earth; and with his right-hand, the utmost shores of the sea. He maketh the mountains, rivers, and deep seas to quake,’ &c. This is the recantation of Orpheus, who is called the author of the plurality of Gods.

Also, Phocilides followeth him, in these words; ‘There is but one only God, mighty, wise, and happy.’ And again, ‘honour the only God.’—And so Theognis, Homer, Hesiodus, Sophocles, Euripides, Aratus, and many others, have delivered the same truth.

And as touching the *Latins*, Ovid in his *Metamorphosis*, attributeth the creation of the world, and all things therein, unto the only one God.—Virgil doth ordinarily call him the *king of Gods and men*. And he describeth him shedding forth his power to the utmost coasts of heaven and earth: and with his virtue, quickeneth the world and all that is therein.

Thus we see, that the Gentiles did conceive a certain kind of knowledge and understanding, though undegifted and imperfect, overshadowed, as it were, with human reasoning concerning God; and that although, through custom, they did celebrate the plurality of Gods, yet notwithstanding they did acknowledge but *one only true God* by nature.

The unity of the God-head proved from scripture. may be yet further proved and confirmed by expresse testimonies of *sacred scripture*; as, *Hear, O Israel, the Lord thy God is ONE Lord*, Deut. vi. 4.: and therefore, *Know you that I am God alone, and besides me there is none other*, saith the Lord himself, Isa. xlv. 6. To shew the truth and certainty of the unity of his essence also, St. Paul saith, *We know that there is none other God but one*, 1 Cor. viii. 4.: and so we find the same truth expressed in many other places of scripture; as, Deut. iv. 35, 39. 1 Sam. ii. 2. Psal. xviii. 31. Isa. xxxvii. 16. xlv. 5, 21. xlv. 9. Hos. xiii. 4. Mat. ii. 10. Mark xii. 29, 32. Rom. iii. 30. Gal. ii. 20. Eph. iv. 5. 1 Tim. ii. 5. Jam. ii. 19, &c,

Reason shewing that there is but one God.

Besides, *reason* itself sheweth that there can be but one God; for, if there were more Gods than one, they must either all be without be-

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ginning, or one must proceed from another, either by creation or generation: that they should be all without beginning is impossible; for then it must needs follow, that there should be *multa principia prima disperata in una voluntate, non convenientia*; 'many first causes and unequal beginnings, that could never agree and be of the same mind and will:' and therefore, to say they should be all without beginning, is most absurd. If one be before the other by creation, then is the second a creature; and therefore but one God, uncreated. And if one be from the other by generation, then the first gave the second either a part or the whole of his substance: if a part, then is God partable, and may be divided, which cannot be said of such a spiritual, indivisible substance: and if the first gave the rest his whole essence, then have all the same diety, and so all must be the same God-head.

Secondly, God is *infinite*, and therefore but one; because that which is infinite, comprehendeth all things within the circle of itself.

Thirdly, We are charged to give unto God *all our hearts, and all our strength, and all our soul*, Deut. vi. 4, 5. Mark xii. 29, 30.: if ONE must have *all*, there is none left for any other.

Fourthly, There is but one *first cause* of

all things, Acts xvii. 28.: God is that first cause; therefore he is but one.

Fifthly, God is *summum ens*, the first and chiefest being, as himself professeth, *I am that I am*, Exod. iii. 14. And we have learned that of the prince of philosophers, that there can be but one chiefest being, *Quia ens et unum convertuntur*; 'because' that being, and one, are all one.

Lastly, It is impossible there should be many Gods; for, seeing it is absolutely necessary, that he who is God have *all perfection of being in himself*, to make many Gods were to make them *all imperfect*; and so they can be no God. To allow of Polytheism then, is to admit of Atheism: he cannot worship any God who acknowledgeth many Gods. Seeing there can be but *one most perfect*, as but one mover, one first efficient; and therefore this one God is absolutely one; that he is one alone, besides whom there can be none other: for we deny all number in the diety, unless you mean in the personal properties. And therefore Gregory Nyssen saith well, 'That to extend the number of the dieties into a multitude, belongs only unto them who do erroneously maintain a multitude of Gods: for the catholick faith is this, that we should worship the Trinity in Unity, and the Unity in Trinity; that is, the Trinity

of persons and the unity of essence; because all number is to be rejected from the essence of God, saith St. Basile.' For the divine essence is so simple, and so numerically one, that no diversity can be given whereby the very persons do differ in regard of the essence: so that whatsoever the Father essentially is, the Son is the same, and the Holy Spirit is the same.

But now, here we must observe, that although the God-head cannot be divided in its essence, yet the persons may be distinguished by their properties: for this is the property of the Father, that he alone is the Father, and that he is not from any other, but only of himself: and this is the property of the Son, that he alone is begotten of the Father, alone co-equal unto him, and co-essential with him: and this is the property of the Holy Ghost, to be not made, not begotten, but from the Father and the Son equally proceeding. And therefore we say, that these incommunicable and proper operations of the persons, do so make the true and real distinction of the persons, that the Father cannot be the Son, nor the Holy Ghost; that the Son cannot be the Father, nor the Holy Ghost; and that the Holy Ghost, cannot be the Father, nor the Son. So that, in a word, all three have the same essence, and yet

neither of the three can be the person of the other *.

Also, from these inward actions or operations of these persons do proceed the *nominal relation* of the one unto the other; as Father, Son, and Holy Ghost, which do likewise make a true and real distinction of the person: for the Father is not a name of essence, but of relation unto the Son; and the Son is not a name of essence, but of relation unto the Father; and so the Holy Ghost proceeding is not a name of essence, but of relation to the Father and the Son: and therefore these are so proper to each person, that the name of the one cannot be ascribed to the other.

Object. But you will say, that the *Son* is called *Father*; as *Isaiah ix. 6.* He is said to be the *Father of eternities.*

Scil. I answer that the *Father* is taken two ways; 1. *ἑστιάδῳς*, essentially; 2. *ὑποστατικῶς*, personally.

1. The name of Father is taken *essentially*; and so in respect of the creatures, each person of the Trinity may be rightly termed *Father*.

2. The name of Father is also taken *personally*; and so the first person only is Father, because he only doth beget his Son.

* The distinction of the persons in the Trinity, hindereth not the Unity of the nature of the God-head, although every person intirely holdeth his own incommunicable property.

And here, by the way, we must remember, that the Father is the first person, not in priority of *dignity*, nor of *time*, but of *order*; communicating, not alienating from himself, the whole nature and essential attributes of the God-head to the Son, and with the Son, to the Holy Ghost.

Now, as touching the *outward actions* or *operations* of these persons, we find they are not altogether sufficient to express their difference: for, as Nazianzen truly affirmeth of the three persons themselves, *Non possum tria discernere, quin subito ad unum referre; nec possum unum cogitare, quin trium fulgere confundare*: so may we say of their outward operations, that although they be affirmed of one, yet may they presently be referred unto all three: and so we find them in many passages of the holy scriptures*; as redemption and sanctification, to the Father; creation and sanctification, to the Son; creation and redemption, to the Holy Ghost. So that indeed these outward works of the Trinity are so indivisible, that we cannot so properly ascribe them to any one, but you see that they may likewise be ascribed to any other.

And besides we must observe, that whereas the *inward actions* of these persons are per-

* Acts xx. 28. 1 Pet. i. 2. John i. 3. 1 Cor. i. 2. Psal. xxxiii. 6.

manent and necessary, these outward operations are transient and voluntary; for that God in these things is, *liberrimus agens*, a free agent; so that he might have chosen whether to do them or not do them: and therefore, in all these words, *viz.* election, creation, gubernation, redemption, sanctification, and glorification, there can be ascribed none other cause, but *quia voluit*, because he would: for, *whatsoever pleased the Lord, that did he, in heaven and in earth, in the seas and in all deep places.*

And therefore, I say, these outward actions, and so likewise these *names* which are given unto these persons, in regard of these actions; as creator, unto the Father; redemption, to the Son; comforter, and sanctification to the Holy Ghost, are not altogether sufficient to express the difference of these persons, because they are common to all three, in one essence.

And yet we find, that when any action is determined to the Father, according to the manner of his existence as Father, then do the scriptures say, *A QUO, vel AD QUEM; whom, or for whom, or to whom:* and when any action is ascribed to the Son, according to the manner of his existence as Son, then do the scriptures say, *PER QUEM, et IN QUO; by whom, or through whom, and in whom:*

and when any action is assigned to the Holy Ghost, then do the scriptures say, *quo, et ex quo; by whom, and of whom.* And in regard of these expressions of the works of God, by which phrases St. Basile doth expound that place of the Apostle's, in Rom. xi. 36. *Of him, and through him, and for him, are all things,* to be a plain distinction of the three persons, by the manner of their actions, as well as their existence; because all things are *of* the Holy Ghost, *by* the Son, *for* the Father, as the same author speaketh.

And thus you see, that although the divine essence is only one, impartable and indivisible, yet that there are three persons in this one essence; not that the essence begets either essence or person, but because the person of Father begetteth the person of the Son; and both Father and Son, do eternally breathe and send forth the person of the Holy Ghost.

But now, if any should further enquire concerning the manner how the Father begetteth the Son, and how the Father and the Son do breathe and send forth the Holy Spirit, I must answer, as Galenus did in a point far inferior to this, which is of infinite profundity; how this is done, if any enquire, you will be taken for one that hath no understanding, either of your own infirmity, or of the power of the Creator. And the fathers do

often dehort us from the curiosity of explaining the manner of divine mysteries: for that worthy Nazianzen saith, 'You hear the generation of the Son; be not too curious to know the manner: you hear the Holy Ghost proceeding; be not busy to enquire how *.' And in another place, he saith, 'Let the generation of God be honoured with silence: it is much for thee to have learned that he was begotten; as for the manner how, we grant it is not to be understood by angels, much less by thee †.' So that here we must acknowledge it impossible, that a finite understanding should comprehend that mystery, which is infinite in its glory: and therefore, when the mind soars high, to conceive the truth of the Unity, it is dazzled with the glory of the Trinity; and when it would conceive the Trinity, it is overcome with the glory of the Unity. And to illustrate this mystery with instances, is to shadow out the light with colours; though the instances are that of the same sun, its body, beams, and light; the same water, in its fountain, spring, and river; yea, the same soul, in its understanding, memory, and will: and therefore in this mystery of the Trinity, how in that most

* We should not enquire too far into the manner of divine mysteries.

† A finite understanding, not being possibly able to comprehend this infinite mystery.

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simple and single essence of God, there be certain persons truly subsisting, three in one, and one in three; differing, but not divided; several, but not Sundered; many, and yet the same; all one for their nature, all distant for their persons, is a secret of all secrets, passing all reach and understanding of man, rather reverently to be adored, than too curiously to be searched unto; for that *secret things belong unto the Lord, and things revealed unto us*, Deut. xxix. 29. Let us not therefore, I say, be too curious to enquire how those things can be; but let us faithfully believe them to be a Trinity of persons, in the unity of the divine essence; and each person to have the whole divine essence, so communicated unto it, as that all the three persons must needs be co-eternal, co-essential, and co-equal.

Yea, finally, because it must be our chiefest care, to keep ourselves within the limits of faith, I will hereunto add the Creed of blessed Athanasius, concerning this most sacred and ineffable mystery.

1. " Whosoever would be saved, before all things it is needful, that he hold the catholick faith, which except every man keep whole and inviolate, he should doubtless perish everlastingly, Mark xvi. 16. Lev. xviii. 16. John xi. 6. 1 Thes. i. 8.

2. " And this is the catholick faith, that

we worship one God in Trinity, and the Trinity in Unity; neither confounding the persons, nor dividing the essence, Matth. vi. 4.

I Cor. viii. 4. John v. 7. vi. 3.

3. " For there is one person of the Father, another of the Son, and another of the Holy Ghost; but the divinity of the Father, Son, and Holy Ghost is one, the glory equal, the majesty co-eternal, John x. 5, 7, 18.

4. " Such as the Father is, such is the Son; and such is the Holy Ghost: the Father uncreate, the Son uncreate, and the Holy Ghost uncreate: the Father immense, the Son immense, and the Holy Ghost immense: the Father eternal, the Son eternal, and the Holy Ghost eternal: and yet there are not three eternals, but one eternal; as there are not three uncreated, nor three incomprehensible; but one uncreated, and one incomprehensible, Matth. xxviii. 20. Prov. viii. 25. Rev. i. 8. ii. 6. Gen. i. 2. Rom. viii.

5. " Likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; yet there are not three Almighties, but one Almighty: even so, the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God: so the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; yet not three Lords, but one Lord, John xvi.

15. Rev. i. 8. iv. 8. 1 John v. 20. Rom. ix. 5. 1 Cor. xii. 11. Acts v. 3, 4. Luke ii. 1. Acts v. 4, 24. 1 Cor. viii. 6.

6. "As we are compelled by the Christian verity to confess severally each person to be God, or Lord; so we are forbid, by the catholick faith, to say there be three Gods, or three Lords.

7. "The Father is made of none, nor created, nor begotten; the Son is from the Father alone, not made, nor created, but begotten; the Holy Ghost is from the Father and the Son, neither made, nor created, nor begotten, but proceeding: there is then one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts, John i. 14. Prov. viii. 25. Psal. ii. 4. Heb. i. 5. John xv. 26. Rom. viii. 9. Gal. iv. 6.

8. "And as in this Trinity none is before, nor after another; none lesser, nor greater than another; but all the three persons are co-eternal among themselves, and co-equal: So that in all things, as is said, the Unity in Trinity, and Trinity in Unity, is to be worshipped. He then that will be saved must thus think of the Trinity."

Μόνω τῷ Θεῷ Δόξα.

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THE

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F I N I S.



